

ZARATHOSHTI

DAILY PRAYERS

L. A. R. YARAPORAYALA

ગુજરાત વિદ્યાપીઠ ગ્રંથાલય

[ગુજરાતી કોપીસાહિત્ય વિભાગ]

અનુક્રમાંક

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કિંમત

ગ્રંથનામ

જરૂરિયાતો ઉદ્ધાર એક

તારીખ

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A FEW
DAILY PRAYERS
FROM
ZARATHOSTHI SCRIPTURES.

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CO-ORDINATING COUNCIL OF ZARATHOSHTI
RELIGIOUS BODIES.

A FEW
DAILY PRAYERS
FROM THE
ZARATHOSHTI SCRIPTURES

Compiled and Translated with
annotations

by

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FOREWORD.

There are already a number of editions of the KHORDEH AVESTA, which is the Book of Daily Prayers for all Zarathoshtis. They are of all sizes, with or without Gujarati translations, or with short summaries of each piece. So far there has been no edition containing the texts with translations into English. At the present time most of the Parsi children outside Bombay and the important towns of Gujarat are ignorant of Gujarati. And even in Bombay a good number of those attending "English" schools are more or less unable to read Gujarati. This is particularly the case with our girls. It is for these children, as well as for their parents, that this little book is primarily intended. Every human being, even the "rationalist", needs

some ideals for life. Ordinary people like ourselves call these ideals "religion", the "rationalist" uses perhaps another word. We need not dispute here about words. It is very necessary that our younger generation should realise that Zarathushtra, our Prophet, taught the highest ideals of life and that these are found embodied in the Avestan Scriptures.

In this book I have chosen those prayers which are most frequently used and which are also among the finest. In the translations I have deliberately avoided being literal, yet I have tried to remain as close to the spirit of the original as possible. I have appended "notes" at the end, to which I draw particular attention of the reader. They are meant to explain some of the purely "theological" points, or to draw

attention to some special signification. For all opinions expressed in the notes, as well as for the translation, the compiler alone is responsible.

Our Co-ordinating Council of Zarathoshti Religious Bodies fervently hopes that this little book may supply a needed want. We offer this venture to our younger generation in the hope that it may rouse in them a desire to know more about our ancient heritage—the ideals of life taught by Zarathushtra.

IRACH J. S. TARAPOREVALA.

Andheri, 20th August, 1939.

3073

TO
THE SACRED MEMORY
OF
SETH MERWANJEE MUNCHERRJI
CAMA,
THE TRUE AND FAITHFUL SERVANT
OF
ZARATHUSHTRA



ત્રાણ મૂળ કલ્પામો.

અર્પેમ્ વૉહૂ

અર્પેમ્ વૉહૂ વહિશત્તમ્ અસ્તી, ઇશતા અસ્તી,

ઇશતા અહ્માય દ્યન્ અપાઇ વહિશતાઇ અર્પેમ્.



THE THREE PRAYERS.

ASHEM VOHU.

Righteousness¹ is the highest good ;
that alone is true happiness ;

Happiness comes to him, who is right-
eous for the sake of the highest Right-
eousness.

યથા અહૂ વધર્યો

યથા અહૂ વધર્યો

અથા રતુશ અપાત્ત ચિત્ત હવ્યા ;

પંચહૃદિશ મજ્જતા મનંત્રાહૃત

અય્યોથનનાંમ અંત્રહૃદિશ મજ્જતાય ;

ક્ષત્રમત્યા અહુરાય આ

ચિમ્ દિગુખ્યો દદત્ વાસ્તારૈમ.

YATHA AHU VAIRYO.

Just as the Temporal Ruler¹ is all-
 powerful among men,
 so, too, is the Spiritual Teacher², even by
 reason of his Righteousness;³
 the gifts of Good-Mind⁴ are for those,
 who work for Mazda, the Lord of Life;
 and the Strength of Ahura is given
 unto him,
 who unto his poor brothers giveth help.

ચેંઘહે હાતાંમ

ચેંઘહે હાતાંમ આઅત્ત ચેસ્ને પધતી વઘહે,
 મજ્જદાઓ અહુરો વએથા અપાત્ત હયા,
 યાઓઘહાંમયા તાંસુયા તાઓસુયા યજ્ઞમધદે.

YENGHE HATAM.

That person among the living, who, by reason of his Righteousness, is recognised as a worthier worshipper by Mazda Ahura,—that person—man or woman—do we revere.

કૈમ્ ના મજ્જદા

૧ કૈમ્ ના મજ્જદા મવધતે પાયૂમ દદાત્,
 હિત મા દ્રગ્વાઓ દીદરેપતા અઝનંદાહે ?
 અન્યેમ શ્વહ્માત્ આથસન્ધા મનંદ્રહસન્ધા,
 યયાઓ બ્યઓથનાઇશ અપેમ ધ્રઓશતા
 અહુરા ?
 તામ્ મોઇ દાંસ્તવામ્ દએનયાઇ કાવઓન્ધા.

૨ કે વરેથ્રેમ જા શ્વા પોઇ સેનગહા પોઇ
 હુન્તી,

ચિથ્રા મોઇ દાંમ્ અહમ્-મિશ રત્રમ્ ચીજ્જદી;
 અત્ હોઇ વોહુ સેરઓપો જન્ત મનંદ્રહા,
 મજ્જદા અહ્માઇ યહ્માઇ વપી કહ્માઇચિત્.

KEM-NA MAZDA.

1. What being, O Mazda, shall grant
protection to a mortal like myself,
when the evil-minded threaten to over-
power me?

Who can it be other than Thy Fire¹ and
Thy Good-Mind²,—

through whose activities is furthered
Thy Righteous Law, O Ahura?

This Knowledge vouchsafe unto me
that I may spread Thy Faith.

2. With the help of Thy Words, which
are a shield, who shall smite-down
our foes?

Clearly unto me a Soul-healing Leader
do Thou reveal :

then unto him³ let Sraosha⁴ approach
with Good-Mind,—

unto him, O Mazda, whom Thou dost
love.

૩ પાત-નો હિખ્યન્તલ પધરિ મજ્જદા-
ઓસચ આરમધતિશચ સ્પેન્તસચ.

નસે દએવી દુક્ષ, નસે દએવો-ચિથ્રે
નસે દએવો-કકરશ્તે, નસે દએવો-કદાધતે,

અપ દુક્ષ નસે, અપ દુક્ષ દાર, અપ દુક્ષ
વીનસે,

અપાખેઢ્રે અપ-નસેહિ, મા મરેનચધનીશ
ગએથાઓ અસ્તવધર્તીશ અપહિ.

૪ નમસચા યા આરમધતિશ ઇજ્જચા.

અપેમ વાહુ ૧.

3. Protect us all around from our foes,
Ye both, O Mazda and Armaiti.⁵

Perish thou, devilish Druj,⁶ perish thou,
Devil's spawn, perish thou, Devil-fa-
shioned, perish thou, follower of Devil's
laws.

Utterly perish, O Druj; utterly vanish,
O Druj; do thou utterly and entirely
disappear, O Druj.

Vanish thou utterly in the North⁷;
mayest thou never destroy the cor-
poreal creation of Divine Law.⁸

4. Salutations unto Holy Devotion and
unto Holy Zeal.

Ashem Vohu (1).

નીરંગે કુસ્તી અસ્તન.

(અહુરમઝ્દ ખોદાએ)

૧ અહુરમઝ્દ ખોદાએ. અહિરેમન
અવાદશાંન દૂર અવાજ દાસ્તાર; જદ
શેકસ્તેહુ બાદ.

૨ અહિરેમન, દેવાંન, દૂખાંન,
જદૂઆંન, દરવંદાંન, કીકાંન, કરેકાંન,
સાસ્તારાંન, ગુનેહગારાંન, આશમેગાંન.
દરવંદાંન દુશ્મનાંન, કીઆંન, જદ શેકસ્તેહુ
બાદ.

૩ દુશ-પાદશાહાંન અવાદશાંન બાદ;
દુશ્મનાં સતોહુ બાદ; દુશ્મનાં અવાદશાંન
બાદ.

૪ અહુરમઝ્દ ખોદાએ! અજ હમા

NIRANG-E KUSTI-BASTAN.

(AHURA-MAZDA KHODAE.)

1. Ahura-Mazda is the Lord. May the Evil One¹ be thrust far from us; may he be frustrated and defeated.
2. May the Evil One, the wicked spirits, the false ones, the deluders,² those who have left the right path,³ those wilfully blind,⁴ those wilfully deaf,⁵ tyrants and doers of evil and distorters of truth, the evil-minded⁶ who have strayed from the path of God, the fair seducers⁷—may all these be frustrated and defeated.
3. May wicked rulers be thrust far from us; may the evil-minded be defeated and thrust far from us.
4. O Ahura-Mazda, our Lord! From all my sins do I turn back and I repent.

ગુનાહ પતેત પરોમાનુમ્ . અજ્ઞ હરવસ્તીન
 દુશ્મત દુશ્મૂખત દુશ્મવરશત, મેમ્ પ ગેતી
 મનીદ્, ઓએમ્ ગોફત, ઓએમ્ કરદ,
 ઓએમ્ જસ્ત, ઓએમ્ ખૂન્ ખૂદ એસ્તેદ્
 અજ્ઞ આન્ ગુનાહ મનશની ગવશની કુનશની.
 તની રવાની, ગેતી મીનાઆની, ઓએ.
 અવાજ્શ પરોમાન, પ સે ગવશની, પ પતેત
 હોમ.

પ દનઆથ અહુરહે મજ્ઞદાઓ. તરો-
 ઇદીતે અંધરહે મઘન્યેઉશ, હુઇથ્યાવરશતાંમ
 હ્યત્ વસ્ના ફરપોત્તેમ્મ.

સ્તઆમિ અપ્પેમ.

અપ્પેમ વૉહૂ ૧. યથા અહૂ વઇશ્યો ૨.
 અપ્પેમ વૉહૂ ૧.

From every evil thought, evil word, and evil deed, which in this world I have harboured in mind, which I have uttered, and which I have committed, or which from me has gone forth, or whose origin I have been⁸; of all such sins against thought, word and deed, pertaining to my body and pertaining to my soul, pertaining to this world or to the world of Spirit,—from all such sins with a contrite heart repenting with triple-pledge⁹ do I turn back.¹⁰

5. Through propitiation of Ahura-Mazda, and through frustration of the Spirit of Evil (we attain) the fulfilment of all, that most perfectly answers to His Will.¹¹

I praise Righteousness.

Ashem Vohu (1). Yatha Ahu Vairyo (2).

Ashem Vohu (1).

જસ મે અવંધુદે મજ્જદ.

૧ જસ મે અવંધુદે મજ્જદ.

મજ્જદયસ્નો અત્તી, મજ્જદયસ્નો જર-
થુશત્રિશ. ક્વરાને આસ્તૃતસ્યા ક્વરૈતસ્યા.

આસ્તુયે હુમત્તમ મનો;

આસ્તુયે હુમ્મત્તમ વચો;

આસ્તુયે હુવરૈત્તમ વ્યવ્થાનમ.

૨ આસ્તુયે દઝેનાંમ વંધઉદીમ માજ્જ-
દયસ્નીમ, ક્સેપાયવ્વોખદ્રાંમ, નિધારનઝ-
થિપ્પમ, ખએત્વદથાંમ, અપવ્વોનીમ.

JASA-ME AVANGHE MAZDA. (THE ZOROASTRIAN CREED.)

1. Come unto my help, O Mazda!

I am a worshipper of Mazda. I profess myself to be a Mazda-worshipper and a follower of Zarathushtra. I am a devoted follower and an ardent supporter of this Faith.

I solemnly dedicate myself to the true-conceived thought ;

I solemnly dedicate myself to the true-spoken word ;

I solemnly dedicate myself to the true-performed act.

2. I solemnly dedicate myself to the excellent Religion of Mazda-worship, which removes quarrels, which causes swords to be sheathed, which teaches self-sacrifice and which leads to Right-conduct.

યા હાધતિનાંમયા બુધ્યેધન્તિનાંમયા
 મજિશ્તાયા, વહિશ્તાયા, સ્ત્રએશ્તાયા, યા
 આહુધરિશ જરથુશત્રિશ.

અહુરાઇ મજ્દાઇ વીરપા વૉહુ ચિનહ્મી.

અએપા અસ્તી દઝેનયાઝા માજ્દયસ્નો-
 ઇશ આસ્તૂઇતિશ.

અપૅમ્ વૉહુ ૧.

Of all the Faiths that have been or that shall be,² this is the greatest, and best and the loftiest, this Faith of Ahura, revealed by Zarathushtra.

Unto Ahura-Mazda do I attribute all good.

Such is the solemn dedication of the Faith of Mazda-worship.

Ashem Vohu (1).

પાંચ ગાહો

૧ ઉપહિન ગાહ.

ઉપહિનાઈ અપઞ્ચાને અપહિ રથ્વે,
યસ્નાઈય વહ્માઈય દ્વનાઞ્ચાઈય ક્સસ્તય-
એચ; યેરેજયાઈ ન્માન્યાઈય અપઞ્ચાને
અપહિ રથ્વે, યસ્નાઈય વહ્માઈય દ્વનાઞ્ચા-
ઈય ક્સસ્તયએચ.

૨ હાવન ગાહ.

હાવનેએ અપઞ્ચાને અપહિ રથ્વે,
યસ્નાઈય વહ્માઈય દ્વનાઞ્ચાઈય ક્સસ્તય-
એચ; સાવંદ્રાંદ્રએ વીસ્વાઈય અપઞ્ચાને
અપહિ રથ્વે, યસ્નાઈય વહ્માઈય દ્વનાઞ્ચા-
ઈય ક્સસ્તયએચ.

THE FIVE GAHS.

1. USHAHINA GAI

(From midnight to daybreak.)

For the worship and the praise, for the propitiation and the glorification of Ushahina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Berezya and the Lord of the House, the Righteous, of Righteousness the Master.

2. HAVAN GAI

(From daybreak to midday.)

For the worship and the praise, for the propitiation and the glorification of Havani the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.

૩ રપિથ્વન ગાહ.

રપિથ્વિનાઘ અપઘ્ઞાને અપહ્લે રથવે,
 યસ્નાઘચ વહ્નાઘચ દ્વનઘ્ઞાઘ્રાઘચ ક્સસતય-
 ઘેચ; ક્ષાદત્-કૃષવે જન્તુમાઘચ અપઘ્ઞાને
 અપહ્લે રથવે, યસ્નાઘચ વહ્નાઘચ દ્વનઘ્ઞા-
 ઘ્રાઘચ ક્સસતયઘેચ.

૪ ઉજરન ગાહ.

ઉજયેઘરિનાઘ અપઘ્ઞાને અપહ્લે રથવે,
 યસ્નાઘચ વહ્નાઘચ દ્વનઘ્ઞાઘ્રાઘચ ક્સસતય-
 ઘેચ; ક્ષાદત્-વીરાઘ દ્વજ્યુમાઘચ અપઘ્ઞાને
 અપહ્લે રથવે, યસ્નાઘચ વહ્નાઘચ દ્વનઘ્ઞા-
 ઘ્રાઘચ ક્સસતયઘેચ.

3. RAPITHWINA GAH

(From midday to the middle of the afternoon.)

For the worship and the praise, for the propitiation and the glorification of Rapithwina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-fshu and the Lord of the Province, the Righteous, of Righteousness the Master.

4. UZAYEIRINA GAH

(From the middle of the afternoon to sunset.)

For the worship and the praise, for the propitiation and the glorification of Uzayeirina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-vira and the Lord of the Land, the Righteous, of Righteousness the Master.

પ અઘવિસૂત્રિમ ગાહ.

અઘવિસૂત્રિમાઘ અઘખિગયાઘ અપ-
 ઝાને અપાહે રશ્વે, યસ્નાઘચ વહ્માઘચ
 દેનઝાઘચ કસસ્તયઝેચ ; કાદત્-વીસ્પાંમ
 હુજ્યાઘતેઝે જરથુશ્ત્રોત્તમાઘચ અપઝાને
 અપાહે રશ્વે, યસ્નાઘચ વહ્માઘચ દેનઝા-
 ઘચ કસસ્તયઝેચ.

5. AIWISRUTHRIMA GATH

(From sunset to midnight.)

For the worship and the praise, for the propitiation and the glorification of Aiwisruthrima the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and glorification of Fradatvispam-hujyaiti and the Holiest Zarathushtra, the Righteous, of Righteousness the Master.

સરોશ ખાજ.

૧ દનઔથ અહુરહે મજદાઓ.
અર્ષમ વાહુ ૧.

૨ ૫ નામે યજ્ઞદાંન્ અહુરમજ્ઞદ ખોદાએ
અવજ્ઞની, ગોરજે ખોરેહુ અવજ્ઞયાદ.

સરોશ અશો, તગી, તન્-કર્માન્, શેકક્ટ
જન, જન અવજ્ઞર, સાતારે દામાને
અહુરમજ્ઞદ ખેરસાદ.

અજ્ઞ હમા ગુનાહ...૫ પતેલ હોમ.

(નીરંગે કુસ્તી ખસ્તન, ક. ૪.)

યથા અહુ વધર્યો ૫. અર્ષમ વાહુ ૩.

૩ કવરાને મજ્ઞદયસ્નો જરથુશત્રિશ
વીદએવો અહુર-તકઔષો,

(જે ગાહ હોય તે પઢે)

SRAOSHA BAZ.

1. To the glory of Ahura-Mazda.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His glory and His radiance increase.

May Sraosha the holy, the strong, the Holy-Word incarnate,¹ the Wielder of the effective weapon, the Wielder of the victorious weapon, the Leader of all the creation of Ahura-Mazda, come unto us.

Of all my sins do I repent....with triple pledge I turn back.

(Nirang-e Kusti Bastan, para 4.)

Yatha Ahu Vairyo (5). Ashem Vohu (3).

3. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva,² acting in accord with the Law of Ahura, For the worship and the praise..... of Righteousness the Master.

(The appropriate Gah to be recited here.)


૪ સ્વર્ચોપહૃ અબ્યેહૃ, તજમહૃ, તનુ-
 માંદ્રહૃ, દરૂપી-દ્રર્ચોશ . આહુધર્યેહૃ,
 દ્વનર્ચોથ યસ્નાધન્ય વહ્નાધન્ય દ્વનર્ચોથાધન્ય
 દ્રસસ્તયએચ, યથા અહૂ વધસ્યો જઓતા
 ક્ષા મે ઋતે, અથા રતુશ અપાત્તચિત્ત હન્ય,
 ક્ષા અપવ વીધ્વાઓ ઋર્ચોતૃ.

૫ સ્વર્ચોર્ષમ્ અર્ષીમ્, હુરર્ચોર્ધમ્,
 વૈરંદ્રાજનંમ, ક્ષાદત્ત ગએર્થમ, અપવનંમ
 અપહૃ રત્તમ યજમર્ષદે.

આહુનંમ વધરીમ તનૂમ પાદતિ.

(ત્રણ વખત ભણે.)

યથા અહૂ વધસ્યો ૧.

૬  કેમ ના મજૂદા...

(આખી ભણી જવી.)

યથા અહૂ વધસ્યો ૨.

4. For the worship and the praise, for the propitiation and the glorification of Sraosha the holy, the strong, the Holy-Word incarnate, the Wielder of the victorious weapon, the Upholder of the Law of Ahura,—to the Glory of Sraosha may the Zaota recite before us the “*Yatha Ahu Vairyo*”, and may the wise (Rathwi) recite “*atha Ratush ashat-chit hacha*”.³

5. We worship Sraosha the holy, the beautiful, the victorious, the Bringer of prosperity to the world, the Righteous, of Righteousness the Master.

The Ahuna-Vairya⁴ saves the Self.

(Repeat thrice.)

Yatha Ahu Vairyo (1).

6. What being, O Mazda,

(Kem-na Mazda.)

Yatha Ahu Vairyo (2).

૭. યદેનંમય વહ્નંમય અઔજસ્ય
જવરેય આક્રીનામિ, સ્ત્રઔપહે, અબ્યેહે,
તજમહે, તનુ-માંત્રહે, દરૂષિ-દ્રઔશ, આહુધ-
સ્યેહે.

અષ્મ વાહૂ ૧.

7. I revere the worship and the praise,
 the strength and the power of Sraosha
 the holy, the strong, the Holy-Word
 incarnate, the Wielder of the victori-
 ous weapon, the Upholder of the Law
 of Ahura.

Ashem Vohu (1).

અહ્માધ રઐશચ.

અહ્માધ રઐશચ ખરૈનસચ, અહ્માધ
તન્વો દ્રવતાતૈમ્, અહ્માધ તન્વો વજ્રદરૈ,
અહ્માધ તન્વો વરૈથૈમ્, અહ્માધ ઇશતીમ
પઞ્ચોત્તરશ-ખાત્રામ્, અહ્માધ આરનામ-
ચિત્ ક્ષજન્તીમ્, અહ્માધ દરૈધામ દરૈધો-
જીતીમ્, અહ્માધ વહિશતૈમ્ અહૂમ્ અપઞ્ચો-
નામ્, રઞ્ચોત્તરશ-ખાત્રામ્, વીર્યો-ખાત્રામ્.

અથ જમ્યાત્ યથ આદીનામિ.

અર્ષમ વૌહ ૧.

AHMAI RAESH-CHA.

(May the Lord grant) unto him¹ splendour
 and glory ; unto him health of the
 body ; unto him strength of the body ;
 unto him conquest of the body ; unto
 him happiness of full contentment ;
 unto him progeny with inborn
 wisdom ; unto him long continuance
 of life and unto him, finally, the
 Best World of the Righteous, bright
 and all-glorious.

May it come about as I entreat.

Ashem Vohu (1).

હજ'ઘરેમ્.

હજ'ઘરેમ્ બએપજનાંમ, બએવરે
બએપજનાંમ.

(ત્રણ વખત ભણે.)

અર્પેમ વૉહૂ ૧.

જસ મે અવંઘહે મજ્દ.

જસ મે અવંઘહે મજ્દ; જસ મે
અવંઘહે મજ્દ; જસ મે અવંઘહે મજ્દ.

અમહે હુતાશતહે હુરઆધહે, વરંઘહે
આહુરધાતહે, વનઙનાયાઓસચ ઉપરતાતો.

રામનો ખાસ્ટહે, વયઆશ ઉપરો-કમ-
ર્યેહે તરધાતો અન્યાધશ દામાન્;-અએતત્
તે વયો, યત્ તે અસ્તિ રપેન્તો-મઙન્યઆમ;-
શ્વાપહે ખધાતહે, જૂરવાનહે અકરનહે,
જૂરવાનહે દરંધો-ખધાતહે.

અર્પેમ વૉહૂ ૧.

HAZANGREM.

A thousand means of health, ten thousand means of health (may he obtain from the Lord).

(Repeat thrice.)

Ashem Vohu (1).

JASA ME AVANGHE MAZDA.

Come to my help. O Lord !

To the glory of Strength well-created, and of the beautiful Lord of Victory¹ (Behram) created by Ahura, and of the All-conquering Power.²

To the glory of Rama of sweet pastures,³ of Vayu⁴ the most efficient, created higher than other creation ;—to the glory, O Vayu, of that part of thine which belongs to the Good-Spirit ;—to the glory of the Firmament self-sustained, of Boundless-Time, of Time self-sustained for long Aeons.

Ashem Vohu (1).

કં રૂં ફે હ મો જૂ દ્.

કંરૂંફેહ મોજૂદ ગુનાહ ગુજારેશનેરા કુનમ્,
અંશાહી રવાન દુશારમરા. હમ્ કેરૂંફેહ હમા
વેહાંને હકૂત કેશવર જમીન, જમીન-પેહેના,
રૂદ-દરાના, ખોરૂશેદ-ખાસા, બુન્દેહાદ
બેરસાદ.

અશો બેદ, દેર જી.

અથ જમ્યાત્ત યથ આફ્રીનામિ.

અર્ષમ વાહુ ૧.

KERFEH MOZD.

To gain the reward of good deeds and to win forgiveness for sins, I perform righteous acts for the love of my Soul. May all good deeds of all good men, throughout the seven spheres¹, get their share of blessings wide as the earth, extensive as the rivers, exalted as the Sun.

May thou be righteous and long-lived.
May it come about as I entreat.

Ashem Vohu (1).

હાવન ગાહ.

૧ દનઔથ અહુરહે મજ્જદાઓ.
અષમ વાહૂ ૩.

૨ ક્વરાને મજ્જદયસ્નો જ્જરથુશત્રિશ.
વીદ્યેવો અહુરત્ત્યેષો.

હાવનેએ અપઔને અપહે રથે, યસ્ના-
ધ્ય વહ્માધ્ય દનઔથાધ્ય ક્સસ્તયએચ;
સાવંદ્રહેએ વીસ્થાધ્ય અપઔને અપહે
રથે, યસ્નાધ્ય વહ્માધ્ય દનઔથાધ્ય
ક્સસ્તયએચ.

૩ મિથ્રહે વાઉર-ગઔયઔતોધશ
હજંદ્રે ગઔપહે, ખએવર ચમનો,
અઔખતો નામનો યજતહે, રામનો ખાસ્ટહે,

HAVAN GAH.

1. To the Glory of Ahura-Mazda.

Ashem Vohu (3).

2. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura,

For the worship and the praise, for the propitiation and glorification of Havani the Righteous, of Righteousness the Master ; for the worship and the praise, for the propitiation and glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.

3. For the worship and the praise, for the propitiation and glorification of Mithra¹ of wide pastures, with a thousand ears and ten thousand

દ્વનઔઘ્ર યસ્નાધ્ય વહ્નાધ્ય દ્વનઔઘ્રાધ્ય
 દ્વસસ્તયઔય, યથા અહૂ વધસ્યો જઔઘ્રાતા
 દ્વા મે ઋતે, અથા રત્વશ અપાત્વચિત હ્ય દ્વા
 અપવ વીધ્વાઔ ઋઔઘ્રાત્વ.

૪ અહુરેમ્ મજ્જદામ્ અપવન્મ અપહે
 રત્વમ્ યજ્ઞમધદે;

જરથુરત્રેમ્ અપવન્મ અપહે રત્વમ્
 યજ્ઞમધદે;

જરથુરત્રહે અપઔઘ્રાનો દ્વપીમ યજ્ઞમદે;

અમેષે સ્પેન્તે અપઔઘ્રાનામ્ યજ્ઞમધદે.

૫. અપાઉનામ્ વંઘ્રઉહીશ સૂરાઔ
 સ્પેન્તાઔ દ્વપયો યજ્ઞમધદે;

અસ્તવતો મનઞ્યાચ અપનોત્તમ્મ
 રથ્વામ્ યજ્ઞમધદે;

eyes, the Worshipful-One of the renowned name,² of Rama of sweet pastures,—to the glory of these both, may the Zaota recite before us the “*Yatha Ahu Vairyo*” and may the wise (Rathwi) recite, “*atha Ratush ashat chit hacha*”.

4. We worship Ahura-Mazda, the Holy, the Master of Righteousness.

We worship Zarathushtra the Holy, the Master of Righteousness.

We worship the Fravashi³ of Holy Zarathushtra.

We worship the Righteous Holy Immortals.⁴

5. We worship the excellent, brave Fravashis of the Righteous.

We worship the foremost of the Masters of the mundane and the spiritual

યએતુશતૈર્મમ્ યજ્ઞતનાંમ્, હંઘ્રહુશતૈર્મમ્
અપહૃ રથ્વાંમ્ અધવિનસાંસ્તૈર્મમ્ ;

જઘ્નમૂશતૈર્મામ્ અપઘ્નોનો અપહૃ રથ્વો
રતુક્રિતીમ્ યજ્ઞમધદ્.

૬. હાવનીમ્ અપવન્મ્ અપહૃ રત્વમ્
યજ્ઞમધદ્;

હૃતિર્વાતાત્મ્ અપવન્મ્ અપહૃ રત્વમ્
યજ્ઞમધદ્;

અર્મૈરેતતાત્મ્ અપવન્મ્ અપહૃ રત્વમ્
યજ્ઞમધદ્;

આહુધરીમ્ ક્ષન્મ્ અપવન્મ્ અપહૃ
રત્વમ્ યજ્ઞમધદ્;

આહુધરીમ્ લઙ્ઘૈષ્મ્ અપવન્મ્ અપહૃ
રત્વમ્ યજ્ઞમધદ્;

યદન્મ્ સૂરૈમ્ હૃતંઘ્રહાધતીમ્ અપવ-
ન્મ્ અપહૃ રત્વમ્ યજ્ઞમધદ્.

We worship the most helpful among the
Worshipful-Ones,⁵ who is the most
worthy and the most supporting
among the Masters of Righteousness.
And we revere the most effective prayer
of these holy Masters of Righteousness.

6. We worship Havani⁶ the Holy, the
Master of the Righteousness.

We worship Haurvatat the Holy, the
Master of Righteousness.

We worship Ameretat the Holy, the
Master of Righteousness.

We revere the Holy Question⁷ to Ahura
leading to Righteousness.

We revere the Holy Law of Ahura⁸
leading to Righteousness.

We revere the powerful Yasna Haptang-
haiti⁹ leading to Righteousness.

૭ સાવંદ્રહ્યેમ વીસીમચ અપવન્મ
અપહૈ રત્નમ યજ્ઞમધદે;

અધસ્યમન્મ ઇષીમ અપવન્મ અપહૈ
રત્નમ યજ્ઞમધદે, અમવન્તમ, વૈંઞ્રાજન્મ,
વિહ્યએષંદ્રહ્યમ, વીરપ હ્યએષાઓ તઉ-
રવયન્તમ, વીરપ હ્યએષાઓ તિતરન્તમ.
યો ઉપ્પમે, યો મધમે, યો કૃતમે, જઓજી-
જુયે તરે માંઞ્રમ પન્ય ગાથાઓ.

૮ મિથ્રંમચ વૅઉર-ગઓયઓધતીમ
યજ્ઞમધદે, રામચ ખાસ્ત્રેમ યજ્ઞમધદે;

વીરયેહૈ રથ્વો યસ્નાધચ વહ્નાધચ,
વીસીમચ અપવન્મ અપહૈ રત્નમ યજ્ઞમધદે.

7. We worship Savangha and the Lord of the Village, the Righteous, the Master of Righteousness.

We revere the holy Airyema Ishyo¹⁰ leading to Righteousness, which is full of strength and leads to success, which is devoid of hatred, nay, always overcomes all hatred and goes beyond it.

This is the Word of Invocation, the first, the middle and the last ; it is the Sacred Word in addition to the five Gathas.

8. We worship Mithra of the wide pastures and we worship Rama of the sweet pastures.

In order to worship and to praise the Lord of the Village we revere the holy Visya,¹¹ the Master of Righteousness.

૯ મિથ્રમ વૉઉર-ગઝ્ઝાયઝ્ઝાઈતીમ
 હજંઘર-ગઝ્ઝાપેમ, બઝેવરે-ચમનંમ,
 ઝઝ્ઝાઝ્ઝો-નામનંમ યજતંમ યજમઘદે;

રામ ખાસ્ત્રેમ યજમઘદે.

૧૦ થ્યાંમ આતરંમ અહુરહે મજ્ઘદાઝ્ઝો
 પુથ્રંમ અપવનંમ અપહે રત્તમ યજમઘદે;

હુધ જઝ્ઝાથ્રંમ, હુધ અઝ્ઝવ્યાઝ્ઝાંઘ્રહુનંમ,
 ઇમન્ન બરંરંમ અપય કસ્તરંતંમ, અપવનંમ
 અપહે રત્તમ યજમઘદે;

અપાંમ નસારંમ યજમઘદે, નધરીમ
 સંઘ્રહુમ યજમઘદે, તઝ્ઝમંમ દામોઘશ-ઉપ-
 મનંમ યજતંમ યજમઘદે;

ધરિસ્તનાંમ ઉરવાંનો યજમઘદે, યાઝ્ઝો
 અપઝ્ઝાનાંમ ક્વપયો.

9. We worship Mithra of the wide pastures, with a thousand ears and ten thousand eyes, the Worshipful-One of the renowned name.

We worship Rama of the sweet pastures.

10. Thee do we worship, O Fire, Son of Ahura-Mazda, Master of Righteousness.

We revere this holy Baresman,¹² spread with ceremony, which, together with the Libation and the Sacred Girdle,¹³ leads to Righteousness.

We worship Apam-Napat,¹⁴ we worship Nairyesangha,¹⁵ we worship the strong Dama-Upamana,¹⁶ the Worshipful-One.

We worship the Souls of the departed who are united to the Fravashis of the Righteous.¹⁷

૧૧ રત્નમ્ ઔરજન્તમ્ યજ્ઞમધદે યિમ્
અહુરેમ્ મજ્ઞદામ્, યો અપહૃ અપનોત્તમે,
યો અપહૃ જઘ્મૂશત્તમે;

વીરપ સ્તવાઓ જરથુશત્રિ યજ્ઞમધદે;

વીરપચ હવરશત યઝ્ઞોશન યજ્ઞમધદે,
વરશતચ વરેયમ્નચ.

યેંઘ્રહૃ હાતામ્...

યથા આહુ વધસ્યો ૨.

૧૨ યસ્નમ્નચ વહ્નમ્નચ અઝ્ઞોજસ્ય જવ-
રેચ આક્રિનામિ, મિથ્રહૃ વોઉર-ગઝ્ઞાયઓધ-
તોધશ હજંઘ્રો-ગઝ્ઞોપહૃ ખએવરે-ચમનો
અઝ્ઞોખ્તો-નામનો યજ્ઞતહૃ, રામનો ખાસ્રહૃ.

અપમ્ વોહુ ૧.

અહ્માધ રએશચ;

હજંઘ્રેમ;

જસ મે અવંઘ્રહૃ મજ્ઞદ;

કરેરહૃ મોજ્ઞદ.

11. We worship the Supreme Lord,
Ahura-Mazda, Who is the foremost in
Righteousness, Who hath advanced
furthest in Righteousness.¹⁸

We revere all the Holy Words of Zarat-
hushtra.

We revere all deeds of goodness, both
those already performed and those to
be performed.

Yenghe Hatam.

Yatha Ahu Vairyo (2).

12. I revere the worship and the praise,
the strength and the power of Mithra
of the wide pastures, with a thousand
ears and ten thousand eyes, the Wor-
shipful-One of the renowned name, and
of Rama of the sweet pastures.

Ashem Vobu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa me avanghe Mazda.

Kerfeh mozd,

આતશ ન્યાઈશ.

૧ દનઝાથ અહુરહે મજદાઓ.

નમસે-તે આતશ મજદાઓ અહુરહે
હુધાઓ મજિશ્ત યજત.

અર્ષેમ વૉહુ ૧.

૨ ૫ નામે યજદાંન અહુરમજદ
ખોદાએ. અવજની, ઝારજે ખોરેહ અવ-
જયાહ.

આતશ બેહિરાંમ* આદર ફરા.

અજ હમા ગુનાહ...૫ પતેલ હોમ.

(નીરંગે કુસ્તી ખસ્તન, ફકરો ૪.)

* ભણનાર સામેના આતશનું નામ ('બેહિરાંમ',
'આદરાંન', યા 'દાદગાહ') હયાં પઢવું.

ATASH NYAISII.

1. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura
well-created, Thou most high among
the Worshipful-Ones.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

Unto the glorious Fire, the Fire of
Behram^{1,*}

Of all my sins do I repent.....with triple
pledge do I turn back,

(Nirang-e Kusti Bastan, para 4).

* The proper name of the Fire in front of the worshipper (*Behram*, *Adaran* or *Dadgah*) should be recited here.

૩ ઉસ-મોઘ ઉજારૅવા અહુરા
આમંઘતી તંવીષીમ્ દસ્વા,
સ્પેનિશતા મધન્યૂ મજ્જદા,

વંઘહુયા જવો આદા,

અપા હજો એમવત્

વૉહૂ મનંઘહા ફેસેરતમ.

૪ રફેઘાઘ વૉઉરુચપાને
દાઘષી-મોઘ યા-વે અઘિક્રા,
તા ક્ષત્રહ્યા અહુરા
યા વંઘહેઉશ અપિશ મનંઘહે,
ક્રો સ્પેન્તા આમંઘતે
અપા હએનાઓ ક્ષદક્ષયા.

3. Unfold Thyself within me, O Ahura,
 through Armaiti grant me vigour;
 through Thy most Holy Spirit, O
 Mazda,
 grant me goodness as reward for my
 prayer;
 through Asha grant me full strength
 of soul,
 and fullness of blessings through Vohu-
 Mano.²

4. That I may be blest, Far-seeing Lord,
 unto me reveal Thy priceless gifts,—
 the blessings, O Ahura, of Kshathra,
 and those of Vohu-Mano as well;
 through Righteousness, O Holy Armaiti,
 teach unto us the Rules of Faith.³

૫ અત્ રાતાંમ્ જરથુશ્ત્રો
 તન્વસુચીત્ પ્રજ્યાઝ્યો દિશતન્મ
 દદામતી પદિર્વિતાત્મ
 મનંદ્રહસ્યા વંદ્રહેદિશ મજ્જદામ્,
 ધ્યઝ્યોથનદ્યા અપામ્ યાચા
 ઉજ્જવજ્યાચા સ્વઝ્યોષ્મ ક્ષદ્રમચા.

૬ દનઝ્યોઞ્ર અહુરહે મજ્જદાઝ્યો.

(સર નમાવતાં ભણવું.)

નમસે-તે આતર્શ મજ્જદાઝ્યો અહુરહે
 હુધાઝ્યો મજિશ્ત યજત.

અષ્મ વૌહુ ૩.

દ્રવરાને મજ્જદયસ્નો જરથુશ્ત્રિશ વીઠ-
 ઝેવો અહુર-હઃઝેવો,

(જે ગાહ હોય તે પદે)

5. As sacrifice doth Zarathushtra dedicate
the life, indeed of his own Self
and he doth offer the best fruit
of his holy mind unto Mazda :
and to Righteousness doth he surrender
his self and the power of his deeds and
words.¹

6. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura,
well-created, Thou most high among
the Worshipful-Ones.

Ashem Vohu (3).

I profess myself to be a Mazda-worship-
ping follower of Zarathushtra, opposed
to the Daeva, acting in accord with
the Law of Ahura.

For the worship and the praise.....of
Righteousness the Master,

(The appropriate Gah to be recited here.)

૭ આશ્રો અહુરહે મજ્જદાઓ પુત્ર, તવ
આતર્શ પુત્ર અહુરહે મજ્જદાઓ;

આશ્રો અહુરહે મજ્જદાઓ પુત્ર, ખરે-
નંદ્રહો સવંદ્રહો મજ્જદધાતહે, અમર્યનાંમ
ખરેનો મજ્જદધાતનાંમ, કાવયેહેચ ખરેનંદ્રહો
મજ્જદધાતહે;

આશ્રો અહુરહે મજ્જદાઓ પુત્ર, કવોધશ
હુઓસવંદ્રહહે, વરોધશ હુઓસવંદ્રહહે
અરેનવન્તહે ગરોધશ મજ્જદધાતહે, ચએ-
ચિરતહે વરોધશ મજ્જદધાતહે, કાવયેહેચ
ખરેનંદ્રહો મજ્જદધાતહે;

૮ આશ્રો અહુરહે મજ્જદાઓ પુત્ર, રએ-
વન્તહે ગરોધશ મજ્જદધાતહે, કાવયેહેચ
ખરેનંદ્રહો મજ્જદધાતહે;

આશ્રો અહુરહે મજ્જદાઓ પુત્ર; આતર્શ
રપેન્ત રથએશતાર, યજત પોઉર-ખરેનંદ્રહ,
યજત પોઉર-મએપજ;

7. Of Fire Thou Son of Ahura-Mazda, of Thee, O Fire, Son of Ahura-Mazda ;

of Fire, Thou Son of Ahura-Mazda, of Glory and Well-being created by Mazda, of the ancient Glory of the Aryan Race⁵ created by Mazda, and of the Royal Glory⁶ created by Mazda ;

of Fire, Thou Son of Ahura-Mazda, of Royal Husravah,⁷ of the lake of Husravah,⁸ of the Mountain Asnavant⁹ created by Mazda, of the lake Chae-chista¹⁰ created by Mazda, of the Royal Glory created by Mazda ;

8. Of Fire, Thou Son of Ahura-Mazda, of the Mountain Raevant¹¹ created by Mazda, of the Royal Glory created by Mazda ;

of Fire, Thou Son of Ahura-Mazda—O Fire, Thou Holy Warrior, Thou Worshipful-One full of Glory, Thou Worshipful-One full of Healing ;—

આથો અહુરહે મજ્જદાઓ પુથ્ર, મત્ત
 વીરપએમ્મયો આતરંખ્યો, ક્ષથો-નફ્થો
 નધસ્યોસંઘ્રહહે યજતહે, દનઓથ યસ્નાઈચ
 વહ્માઈચ દનઓથાઈચ ક્સસ્તયએચ, યથા
 અહૂ વધસ્યો જઓતા કા મે ઋતે અથા
 રતુશ અપાતચિત્ત હચ કા અપવ વીધ્વાઓ
 ઋઓત્ત.

૯ યસ્નંમચ વહ્મંમચ, હુર્ષરંતીમચ ઉશત-
 ઔરંતીમચ, વન્તર્ષરંતીમચ આક્રીનામિ,
 તવ આતશં પુથ્ર અહુરહે મજ્જદાઓ.

યેસૂન્યો અહિ વહ્મયો;

યેસૂન્યો યુયાઓ વહ્મયો,

ન્માનાહુ મળ્યાકનાંમ .

ઉશત યુયાત્ત અહ્માઇ નધરે,

યસે-થ્વા બાધ કાયજાઇતે,

અએરમો જસ્તો, બરેસમો-જસ્તો,

ગઓ-જસ્તો, હાવનો-જસ્તો.

of Fire, Thou Son of Ahura-Mazda, together with all the other Fires,¹² of Nairyosangha, the Worshipful-One who is seated in the hearts of Kings ;¹³ — to the glory and for the worship and the praise, for the propitiation and the glorification of all these, and to the glory of Fire may the Zaota recite before us the “ *Yatha Ahu Vairyo* ” and may ~~the~~ the wise (Rathwi) recite “ *atha Ratush ashat chit hacha* ”.

1. In words of praise, in words of welcome and in words of triumph, do I extol Thy worship and Thy praise, O Fire, Son of Ahura-Mazda.

Thou art worthy of worship and worthy of praise ;

mayest Thou be worshipped and praised for ever

in the dwellings of us mortals.

May happiness attend that man,

who shall sacrifice unto Thee,

fuel in hand, and Barsam in hand,

milk in hand, and mortar in hand.¹⁴

૧૦ દાઘત્યો અએન્નિમ બુયાઓ,
 દાઘત્યો બઓઘધિ બુયાઓ,
 દાઘત્યો પિથિવ બુયાઓ,
 દાઘત્યો ઉપસચનિ બુયાઓ;
 પેરેનાયુથ હરેથિ બુયાઓ,
 દહ્માયુથ હરેથિ બુયાઓ,
 આતર્શ પુથ અહુરહે મજ્જદાઓ;

૧૧ સઓચિ બુયે અહમ્ય ન્માને,
 મત્ત-સઓચિ બુયે અહમ્ય ન્માને,
 રઓચહિ બુયે અહમ્ય ન્માને,
 વક્ષથિ બુયે અહમ્ય ન્માને,
 દરેઘમચિત્ત અધપિ જરવાન્નમ,
 ઉપ સૂરાંમ ક્ષેપો-કેરેતીમ,
 હુધ સૂરયાઓ વંદુહુયાઓ ક્ષેપો-કેરે-
 તે ઇત્ત.

0. Mayest Thou receive proper fuel,
 mayest Thou receive proper incense,
 mayest Thou receive proper nourish-
 ment,
 mayest Thou receive proper enthronement;
 mayest Thou be tended by those of full
 growth,
 mayest Thou be tended by those of
 full wisdom,
 O Fire, Son of Ahura-Mazda ;

1. So that Thou mayest blaze forth in
 this house,¹⁵
 so that Thou mayest be for ever
 blazing in this house,
 so that Thou mayest be shining in this
 house,
 so that Thou mayest be more radiant
 in this house,
 all through the long aeons,
 until the mighty Resurrection,¹⁶
 and even after the blessed and mighty
 Resurrection,

૧૨ દાયાઓ મે આતર્શ પુત્ર અહુરહે
મજ્જદાઓ.

આસુ ખાથ્રમ, આસુ ગ્રાધતીમ, આસુ
જીતીમ,

પૉઉરુ ખાથ્રમ, પૉઉરુ ગ્રાધતીમ,
પૉઉરુ જીતીમ,

મસ્તીમ, સ્પાનો, ક્ષવિઘ્રમ દિજવાંમ,
ઉરુને ઉપિ,

અત્રમ પરચએત મસિતમ,

મજ્જઓન્તમ, અપધરિ-આથ્રમ.

૧૩ નધશ્યાંમ પરચએત હાંમ-વરેતીમ,

ઔરેદ્વો-જૈંગાંમ, અખ્ઝૂન્યાંમ

(ત્રિષુમ અસ્નાંમચ ક્ષકૂનાંમચ)

આસિતો-ગાત્રમ, જઘાઉરમ.

12. Grant unto me, O Fire, Son of Ahura-Mazdā,

joyous¹⁷ welfare, joyous sustenance,
joyous living,

full welfare, full sustenance, full living,

fervour and wisdom, a tongue to convince and understanding for the Soul,

and above all, Divine-Wisdom, all-comprehending,
exalted and imperishable.

13. [Grant me, O Fire, Son of Ahura-Mazda,]*

Next, manly courage all encompassing,
ever alert and never asleep,

(sleeping only a third of the day and the night)†

watchful even while resting in bed.

[Grant me also]*

* These words are not in the text.

† The portion in the brackets is probably an interpolation from some ancient commentary,

તુશ્રુપાંમ આરનાંમ ક્રજન્તીમ્,
 કર્ષો-રાજાંમ, વ્યાખનાંમ,
 હાંમ-રઘ્ઓધાંમ, હ્રવાપાંમ,
 આંજો-ખૂજિમ હવીરાંમ,
 યા મે ક્રાધયાત્ ન્માન્મય,
 વીસંમય, જન્તૂમય,
 દંખૂમય, દંઘ્ણુ-સસ્તીમય.

૧૪ દાયાઘ્ઓ મે, આતશ્ પુત્ર અહુરહે
 મજ્જદાઘ્ઓ,

યા મે અંઘ્ણુત્ અક્રસાઘ્ઓંઘ્ણુઘ્ઓ,
 નૂરંમય યવએચતાધતે,

વહિશતંમ અહૂમ્ અપઘ્ઓનાંમ

રઘ્ઓચંઘ્ણુમ્ વીરંપા-ખાથ્રંમ.

જજો-પ્રુયે વંઘ્ણુહાઉચ મીજ્જદે,

વંઘ્ણુહાઉચ સ્તવહિ.

ઉરુનએચ દરેધે હવંઘ્ણુહે,

offspring with inborn wisdom, rising
 to perfection,
 able to rule over lands and to guide
 assemblies,
 harmonious in growth and active in
 work,
 delivering from bondage and high as-
 piring,
 who shall advance the progress of our
 home,
 of our village and of our province
 of our country, and who shall make
 brighter the honour of our land.

14. Grant unto me, O Fire, Son of Ahura-
 Mazda,

that this my wish may be fulfilled,—
 at this moment as also for all future
 ages,—
 the attaining of the Best World of the
 Righteous,
 bright and all-glorious.

Thus may I obtain the good reward
 and a good name as well,
 and eternal bliss for my soul.

૧૫ વીરપએધજ્યો સસ્તીમ અરધતિ
 આતર્શ મજ્જદાઓ અહુરહે,
 યએધજ્યો અએમ હાંમ-પચાધતે
 ક્ષફ્નીમચ સૂધરીમચ.
 વીરપએધજ્યો હચ ઇજયેધતે
 હુઅરેતીમચ દિશત-અરેતીમચ,
 વન્ત અરેતીમચ, સિપતમ.

૧૬ વીરપનાંમ પર-અરેન્તાંમ
 આતર્શ જસ્ત આદિધય;
 “ચીમ હુખ હુષે અરધતી
 ક્રચરેશ્વાઓ અરમએપાધધે ?”

આતરેમ રેપેન્તેમ યજમધદ,
 તખમેમ હેન્તેમ રથએશતારેમ.

15. Unto all doth He offer instruction,—
 He, the Fire of Ahura-Mazda,—
 unto all for whom He prepareth,
 the evening meal and morning meal;
 from all such doth He expect to get
 offerings of prayers in words of praise
 and of welcome,
 and in words of triumph, O Spitama.

16. Of all passing by,
 the hands doth Fire observe;
 “What doth the friend bring to the
 Friend,—
 “he that fareth forth to Him that sits
 within?”¹⁸
 [thus doth He ask.]*
 We worship the Holy Fire,
 the strong and faithful Warrior.

* These words are not in the text.

૧૭ આઅત્ત યેજિ-ષે અએમ્ અરઘતિ
 અએરમેમ્ વા અપય અરેત્તમ્,
 અરેરમ્ વા અપય ક્સેતરેત્તમ્,
 ઉરવરાંમ્ વા હુધાનએપતાંમ્,
 આ-હે પસ્યએત ક્રીનઘતિ
 આતશી મજ્જદાઓ અહુરહે.
 કનૂતો અત્તમિશ્તો હુધધંઘહુમ્ :

૧૮ “ઉપ-થવા હુક્ષોઘત્ત ગેઉશ્ વાંથ્વ,
 ઉપ વીરનાંમ પોઉરતાસ,
 ઉપ-થવા વૈરેજ્જવત્ય મનો,
 વૈરેજ્જવતિય હુક્ષોઘત્ત અંઘઉહ;
 ઉર્વાક્ષ અંઘઉહ ગય જિવએષ,
 તાઓ ક્ષપનો યાઓ જ્જવાહી.”

ઈમત્ત આથો આક્રિવનંમ્,
 યો અહ્માઈ અએરમેમ્ અરઘતિ
 હિકૂશ રઓઅસ-પઘરિશ્તાં
 અપહે ઔરેજ યઓજ્જદાતાંમ્.

17. And if that person bringeth unto Him
fuel gathered with Righteousness,
or Barsam spread with purity,
or offereth the plant Hadhanaepata,¹⁹
then unto him He giveth blessing,
He, the Fire of Ahura-Mazda,
satisfied and unoffended fulfilling all
his wishes ;

18. “ May there be full herds of cattle
for thee,
“ may there be for thee sons in great
number,
“ may thine be the mind active in
thoughts of good,
“ may the spirit of Service thee inspire,
“ live thou a life of joyous activity
“ for all the nights that are allotted
thee ”.

Such is the loving blessing of the Fire
upon him who bringeth unto Him the
fuel,
dry and exposed to the Light
and purified by rules of Righteousness.²⁰

૧૯ (બાજમાં પહે.)^{૨૧} અહુરમજ્દ બોદાએ
 અવજ્ઞનીય મરુદમ, મરુદમ સરદગાંન,
 હુમા સરદગાંન, હુમખાયસ્તે વેહાંન.
 ઓએમ બેહેદીનય માજ્દયસ્તાંન, આગાહી
 આસ્તવાની નેકી રસાનાહ

અએદૂન બાહ.

(પ્રગટ પહે.) યથા અહૂ વર્ધસ્યો ૨.

૨૦ યસ્નેમય વર્ધમય અઓજસ્ય જવરેય
 આફ્રીનામિ, આથ્રો અહુરહિ મજ્દાઓ
 પુથ્ર, તવ આતર્શ પુથ્ર અહુરહિ મજ્દાઓ;

આથ્રો અહુરહિ મજ્દાઓ પુથ્ર, ખરે-
 નંઘ્રહો સવંઘ્રહો મજ્દધાતહિ. અધ-
 સ્યનાંમ ખરેનો મજ્દધાતનાંમ, કાવયેહિય
 ખરેનંઘ્રહો મજ્દધાતહિ;

આથ્રો અહુરહિ મજ્દાઓ પુથ્ર, કવોધશ
 હઓસ્રવંઘ્રહિ. વરોધશ હઓસ્રવંઘ્રહિ,
 અસ્તવન્તહિ ગરોધશ મજ્દધાતહિ, અએ-
 ચિસ્તહિ, વરોધશ મજ્દધાતહિ, કાવયેહિય
 ખરેનંઘ્રહો મજ્દધાતહિ;

19. Ahura-Mazda, Lord! Thou Benefactor of humanity and of the races of mankind and of the other kingdoms of Nature! Thou Ideal of Existence for the righteous! Grant unto me, a believer in the good faith of Mazda-worship, an understanding of it, unshaken fidelity towards it, and the goodness thereof. So may it be!

Yatha Ahu Vairyo (2).

20. I revere the worship and the praise, the strength and the power of Fire, Thou Son of Ahura-Mazda, of Thee, O Fire Son of Ahura-Mazda, of Fire, Thou Son of Ahura-Mazda.....of the Royal Glory created by Mazda.

(Para 7 above.)

૨૧ આથો અહુરહે મજુદાઓ પુથ્ર, રઓ-
વન્તહે ગરોધશ મજુદધાતહે, કાવયેહુચ
ખરેનંઘ્રહે મજુદધાતહે;

આથો અહુરહે મજુદાઓ પુથ્ર, આતશી
રેપેન્ત રથએશતાર, યજત પોઉર-ખરેનંઘ્રહ,
યજત પોઉર-ખએષજ;

આથો અહુરહે મજુદાઓ પુથ્ર, મત્ર
વીરપએઘખ્યો આતરેખ્યો, ક્ષથો-નફ્રો
નઘર્યો-સંઘ્રહહે, યજતહે.

અષમ્ વૉહુ ૩.

૨૨ અત્ર તોઘ આતરેમ અહુરો

અઓઝોઘ્રહવન્તમ અપા ઉસેમહી,

અસીશતીમ એમવન્તમ,

સ્તોધ રખન્ત ચિથ્રા-અવંઘ્રહમ;

અત્ર, મજુદા, દમખિયન્તે

જસ્તા-ધશતાધશ દેરેશતા-અઓનંઘ્રહેમ.

અષમ્ વૉહુ ૧.

21. Of Fire, Thou Son of Ahura-Mazda,
 Who is seated in the hearts of
 kings.

(Para 8 above.)

22. And, O Ahura, this Thy Fire,
 mighty through Righteousness, do we
 desire,
 the promised powerful
 and manifest Help unto the faithful in
 life ;
 but, O Mazda, unto him who hates
 at Thy more gesture plainly harmful.²²
 Ashem Vohu (1).

અહ્યાધ રઁએશય;
 હજંઘરેમ્;
 જસ મે અવંઘરે મજદ;
 કેરેહ મોજદ.

૨૩ રોજ નેક નાંમ, રોજ પાક નાંમ,
 રોજ સુખારક (ફલાંન), માહે સુખારક (ફલાંન),
 ગાહે (ફલાંન), નમાજ દાદારે ગેહાંન દામાંન.

દનઁઆથ અહુરહે મજદાઁઆ. નંમસં-તે
 આતશ મજદાઁઆ અહુરહે હુધાઁઆ મજિશત
 યજત.

અષેમ વાહ ૧.

૨૪ ગુરજે ઝોરેહ અવજાયાહ આતશ બેહે-
 રાંમ આદર ફરા.*

* ભણનાર સામેના આતશનું નામ ('બેહેરાંમ',
 'આદરાંન', 'દાહગાહ') હયાં પઢવું.

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

23. On this auspicious day bearing the pure and holy name in the auspicious month....., in the Gah..... we do salute the Creator of all the creatures of the world.

To the Glory of Ahura-Mazda ! Salutation to Thee, Fire of Ahura-Mazda, well-created, Thou most high amongst the Worshipful-Ones.

Ashem Vohu (1).

24. May the radiance of the Fire of Behram,* the glorious Fire, increase.

* Or *adaran* or *dadgah* as the case may be.

આદરાંન શાહ પીરોજગર, આદર
ગુશરપ, આદર ખોરદાદ, આદર બુરજીન
મેહુર અવરે આદરાંન ઓ આતશાંન, કે
પ દાદગાહ નેશસ્ત ઍસ્તેન્દ.

ગુરજે ખોરેહ અવજાયાદ મીનોદરકો,
અમાવંદ પીરોજગર અમાવંદી પીરોજગરી.

દાદ દીન બેહ માજ્દયસ્નાંન, આગાહી
રવાઇ ઓઆફરંગાંની બાદ હકૂતે કેશ્વર
જમીન. અઐદુન બાદ.

મન આનો આવાયદ શુદન, મન
આનો આવાયદ શુદન, મન આનો આવા-
યદ શુદન.

અપઁઆને અપેમ વૉહૂ ૧.

૨૫ (દક્ષિણ દિશા તરફ ફરીને પઢે.)

દાદારે ગેહાંન દીને માજ્દયસ્ની દાદ
જરથુશ્તી.

May the brilliance of the victorious Lord Adar Gushasp, Adar Khordad, Adar Burzin Meher and of other Adarans, and of the other Fires, enshrined in other Dadgahs, increase ;

may the radiance of the Fire Mino-Karko²³ increase ; may They all, strong and majestic, be gracious unto us in Their strength and majesty.

May the knowledge, extent and fame of the commandments of the excellent Mazda-worshipping religion ever increase over the world, over all its seven regions. So may it be !

I have to realise Him ; I have to realise Him ; I have to realise Him.²⁴

Unto the Righteous Ashem Vohu (1).

25. (Facing the South²⁵).

The Creator of the Universe has sent the Faith of Mazda-worship, revealed by Zarathushtra.

નમસે-તે અપાદિમ્ સંવિશ્તે અરેદ્વિસૂર
અનાદિતે અપચ્ચાને.

અર્ષમ વૌહુ ૧.

નમો ઉવંધરે વંદ્યુહિ મજ્જદાતે
અપચ્ચાને.

અર્ષમ વૌહુ ૧.

દ્વનચ્ચાથ અહુરોઠે મજ્જદાચ્ચા.

(સર નમાવતાં ભણવું.)

નમસે-તે આતર્શ મજ્જદાચ્ચા અહુરોઠે
હુધાચ્ચા મજ્જિશ્ત યજત.

અર્ષમ વૌહુ ૧.

Salutation unto the most beneficent
Waters, undefiled and holy.

Ashem Vohu (1).

Salutation unto the good and holy
World of Plants, created by Mazda.²⁶

Ashem Vohu (1).

To the Glory of Ahura-Mazda !

Salutation unto the Fire of Mazda
Ahura, well-created, most high amongst
the Worshipful-Ones.

Ashem Vohu (1).

અહુરમજ્દ યસ્ત.

૧ દનઝાંથ્ર અહુરહે મજ્દાઝાં.
અષમ વૉહુ ૧.

૨ પ નામે યજ્ઞદાંન્ અહુરમજ્દ ખોદાઝે
અવજ્ઞની, ગારજે ખોરેહુ અવજ્ઞયાહ.

દાદાર અહુરમજ્દ રયોમંદ ખોરેહુમંદ
મીનોઝાંન્ મીનો ઝેરતુમ ખેરસાહ.

૩ અજ્ઞ હુમા ગુનાહ...૫ પતેત હોમ.

(જુવો 'નીરંગે કુસ્તી યસ્તન' ફકરો ૪).

દનઝાંથ્ર અહુરહે મજ્દાઝાં, તરેઘ-
દીતે અંધુરહે મઘન્યેઉશ, હુઘથ્યાવરૂશતાંમ
હ્યલ વસ્ના ફરપોત્તેમ્.

સ્તઝાંમિ અષમ.

અષમ વૉહુ ૧.

AHURA-MAZDA YASHT.

1. To the Glory of Ahura-Mazda.
Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

May the Creator Ahura-Mazda, the Resplendent, the Glorious, the most Spiritual in the Spiritual world, the Supreme, be gracious unto us.

3. Of all my sins do I repent.....with triple pledge I do turn back.

(Nirang-e Kusti Bastan, para 4.)

Through propitiation of Ahura-Mazda
.....answers to His Will

(Nirang-e Kusti Bastan, para 5.)

I praise Righteousness.

Ashem Vohu (1).

૪ ક્રસ્તુથે હુમતોમખ્યસ્યા હુમ્તોમ-
ખ્યસ્યા હવરશતોમખ્યસ્યા, માંથવોમખ્યસ્યા
વર્ષેવોમખ્યસ્યા, વરશત્વોમખ્યસ્યા.

અમ્ભિગમ્યા દમથે વીરપા હુમતાયા
હુમ્તાયા હવરશતાયા.

પદતિરિચ્યા દમથે વીરપા દુશમતાયા
દુશ્મતાયા દુશ્વરશતાયા.

૫ ક્રા વે રાહી, અમ્ભા સ્પેન્તા.
યસ્નમ્યા વહ્નમ્યા, ક્રા મનંઘ્રહા, ક્રા
વચંઘ્રહા, ક્રા ખ્યઔથના, ક્રા અંઘ્રહુયા.
ક્રા તન્વસૂચીત્વ ખખ્યાઔ ઉશતન્મ.

સ્તઔમિ અષ્મ.

અષ્મ વૌહુ ૩.

૬ ક્રવરાને મજ્જદ્યસ્નો જરથુશત્રિશ
વીદ્યેવો અહુર-તદ્યેષો,

(જે ગાહ હોય તે પઢે).

4. I dedicate myself to good thoughts, good words and good deeds in everything that is to be thought, to be spoken and to be performed.

I regard as worthy of esteem all good thoughts, good words and good deeds.

I regard as worthy of renouncing all wicked thoughts, wicked words and wicked deeds.

5. Unto ye, O Holy Immortals, do I offer worship and praise through (my) thoughts, words and deeds, through my life ; and I offer the life indeed of my own Self.¹

I praise Righteousness.

Ashem Vohu (1).

6. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Dæva, acting in accord with the Law of Ahura.

(The appropriate Gah to be recited here.)

અહુરહે મજ્જદાઓ રએવતો ખરેનંધ્ર-
 ઉહતો, દનઓથ યરનામય વહામય
 દનઓથામય કસસ્તયએય, યથા અહૂ
 વધર્યો જઓતા કા મે મૂતે, અથા રતુશ
 અપાત્રચિત્ત હય કા અપવ વીધ્વાઓ
 મઓત્ત.

૭ પેરસત્ત જરથુશ્ત્રો અહુરેમ્ મજ્જદાંમઃ
 અહુરમજ્જદ, મમ્ન્યો સ્પેનિશ્ત, દાતરે
 ગએથનાંમ અસ્તવમ્તિનાંમ અપાઉમ,
 કલ અસ્તિ માંથ્રહે સ્પેન્તહે અમવસ્તેમ્મ,
 કલ વેરથ્રવસ્તેમ્મ, કલ ખરેનંધ્રઉહસ્તેમ્મ,
 કલ યાસ્કેરેસ્તેમ્મ ?

૮ કલ વારેથ્રધ્ન્યોત્તેમ્મ, કલ ખએ-
 પજયોત્તેમ્મ, કલ હખએષો-તઉરવયાંસ્તેમ્મ
 દએવનાંમ મમ્યાનાંમય; કલ વીસ્પહે

For the worship and the praise, for the propitiation and the glorification of Ahura Mazda, the Resplendent the Glorious, to the Glory of Ahura Mazda, may the Zaota recite before us the “ *Yatha Ahu Vairyo* ”, and may the wise Rathwi recite “ *atha Ratush ashat chit hacha* ”.

7. Zarathushtra asked Ahura Mazda ;

“ O Ahura Mazda, Spirit most holy, Thou Righteous Creator of the material world,² which portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ?

8. “ Which portion smites Evil the best, and which is the most healing ; which portion best overpowers the evil thoughts of evil spirits as well of wicked mortals ; which portion best

અંઘ્રહૃદિશ અસ્તવતો મન અસ્તિ વીજઘ-
મિશ્તમ; તત્ વીરપહૃ અંઘ્રહૃદિશ અસ્તવતો
અંઘ્રહૃવાંમ્ અસ્તિ વીમરંજિશ્તમ ?

૯ આઅત્ પ્રઅૌત્ અહુરે મજ્જદાઅૌઃ
અહ્માકૈમ્ નાંમ, સિપતમ જરથુશ્ત્ર, યત્
અમૈપનાંમ્ સ્પેન્તનાંમ, તત્ અસ્તિ માંઘ્રહૃ
સ્પેન્તહૃ અમવસ્તૈમૈમ, તત્ વૈરથ્રવસ્તૈમૈમ,
તત્ ખરેનંઘ્રહૃસ્તૈમૈમ, તત્ યારકૈરેસ્તૈમૈમ;

૧૦ તત્ વારેથ્રવન્યોતૈમૈમ, તત્ ખએપ-
જ્યોતૈમૈમ; તત્ હઅએષો-તઉરવયાંસ્તૈમૈમ
હએવનાંમ મળ્યાનાંમૃચ; તત્ વીરપહૃ
અંઘ્રહૃદિશ અસ્તવતો મન અસ્તિ વીજઘ-
મિશ્તમ, તત્ વીરપહૃ અંઘ્રહૃદિશ અસ્ત-
વતો અંઘ્રહૃવાંમ્ અસ્તિ વીમરંજિશ્તમ.

reaches the mind in the midst of all the turmoil of this material world ; and which portion best doth cleanse our souls in the midst of all this material creation ? ”

9. Thereupon did Ahura Mazda reply :

“ Our Names, O Spitama Zarathushtra, the Names of Us the Holy Immortals.³ That portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ;

0. “ That portion smites Evil the best and that is the most healing ; that portion best overpowers the evil thoughts of evil spirits as well as of wicked mortals ; that portion best reaches the mind in the midst of all (the turmoil) of this material world and that portion best doth cleanse the souls in the midst of all this material creation.”

૧૧ આઅત્ અઞ્ઞોઞ્ત જરથુશ્ત્રોઃ
 ક્ષોઽત્ મે તત્ નાંમ ક્ષઞ્ઞધિ, અપાઉમ્
 અહુરમજ્દ, યત્ તે અસ્તિ મજિશ્તમચ,
 વહિશ્તમચ, સ્તએશ્તમચ, યાસ્કેરેસ્તેમમચ,
 વારેઘ્રધ્ન્યોત્તેમમચ, યએષજ્યોત્તેમમચ, હખ-
 એષો-તઉરૂવયાંસ્તેમમચ, દએવનાંમ મળ્યા-
 નાંમચ.

૧૨ યથ અજ્ઞમ્ તઉર્વયેનિ વીરથે
 દએવ મળ્યાંસ્તચ; યથ અજ્ઞમ્ તઉર્વયેનિ
 વીરથે યાતવો પધરિકાઞ્ઞોસચ; યત્ માંમ
 નએ-ચિશ્ તઉર્વયાત્, નોઽત્ દએવો
 નએધ મળ્યો, નોઽત્ યાતવો નએધ
 પધરિકાઞ્ઞો.

૧૩ આઅત્ ઞ્ઞોઞ્ત અહુરો મજ્દાઞ્ઞોઃ
 ક્ષસ્ય નાંમ અહિ, અપાઉમ્ જરથુશ્ત્ર;

11. Thereupon Zarathushtra said :

“Clearly unto me do Thou declare, these Names, O Holy Ahura Mazda, that which among Thy Names is the mightiest, and the holiest, and the fairest, and the most effective ; that which doth best smite the Evil and doth heal the best ; that which doth best overcome the evil thoughts of evil spirits as well as of wicked mortals.

12. “ [Teach me these,]* so that I may overcome all evil spirits as well as wicked mortals ; so that I may overpower all deluders as well as all fair seducers ; so that none may overcome me, neither a wicked spirit nor a mortal, neither a deluder nor a fair seducer”.

13. Thereupon Ahura Mazda said :

“I am the SUSTAINER by name, O holy Zarathushtra ; next the SHEPHERD ;

* These words are not in the text.

ખિત્યો પાંચવ્યો; ધિત્યો અવિ-તન્યો;
 તૂઠસ્ય અષ-વહિશ્ત; પુગ્ધ વીરપ વૉહુ
 મજ્જદધાત અષ-ચિથ્ર; ક્તવો યત્ અહિ
 પ્રતુશ; હૃમથો પ્રતુમાઝ્ઞો; અશ્તમે યત્
 અહિ ચિસતિશ્; નાઉમે ચિસતિવાઝ્ઞો.

૧૪ દસમે યત્ અહિ સ્પાનો; અએ-
 વનદસો સ્પનંઘઉહાઝ્ઞો; દ્વાદસો અહુરો;
 ધિદસો સંવિશ્તો; ચથુદસો ઇમત વીદ્-
 એશતવો; પચ્ચદસ અવનંમ્; ક્વશદસ હાત-
 મરેનિશ્; હૃમદસ વીરપ-હિપસ; અશ્તદસ
 બએષજય; નવદસ યત્ અહિ દાતો;
 વીસાંશ્તમે અહિ યત્ અહિ મજ્જદાઝ્ઞો
 નાંમ.

third the ALL-PERVADING ; fourth SUPREME RIGHTEOUSNESS ; fifth the WHOLE GOOD CREATION of Mazda, the Seed of Asha⁴ ; sixth I am KNOWLEDGE ; seventh the POSSESSOR OF KNOWLEDGE ; eighth I am WISDOM⁵ ; ninth the MASTER OF WISDOM.

14. “ Tenth I am HOLINESS ; eleventh the BESTOWER OF HOLINESS ; twelfth the LORD OF LIFE ; thirteenth the ALMIGHTY ; fourteenth I am the FRIEND OF ALL⁶ ; fifteenth the INVINCIBLE ; sixteenth I am the JUST ACCOUNTANT⁷ ; seventeenth ALL-SEEING ; eighteenth the HEALER ; nineteenth I am the LAW-GIVER ; twentieth I am indeed the LORD OF CREATION by name.

૧૫ યજ્ઞએષ માંમ, જરથુશ્ત્ર, પદ્યતિ
 અસુનિ પદ્યતિ ક્ષુન્ને યસા-ઔરેતાબ્યો
 જઘ્ઘાથાબ્યો, જસાનિ તે અવંઘ્રહુએચ
 રક્નંઘ્રહુએચ અજૈમ્ યો અહુરે મજ્ઞદાઘ્ઘા.
 જસાદતિ તે અવંઘ્રહુએચ રક્નંઘ્રહુએચ યો
 વંઘ્રહુશ્ સઘ્ઘાષો અબ્યો, જસાઘ્ઘાન્તિ તે
 અવંઘ્રહુએચ રક્નંઘ્રહુએચ યાઘ્ઘા આપો,
 યાઘ્ઘાસચ ઉરવરાઘ્ઘા, યાઘ્ઘાસચ અપાઉ-
 નાંમ ક્ષવપયો.

૧૬ યેજિ વષિ, જરથુશ્ત્ર, અવાઘ્ઘા
 હબએષાઘ્ઘા તઉવયો, દઘ્ઘેવનાંમ મબ્યા-
 નાંમચ, યાશ્વાંમ પદ્યરિકનાંમચ, સાથ્રાંમ
 કઘ્ઘાયાંમ કરક્નાંમચ, મહચનાંમચ મિજંઘ્ર-
 નાંમ, અષેમઘ્ઘાઘનાંમચ મિજંઘ્રનાંમ,
 રૈહકનાંમચ ચથ્વરે-જંઘ્રનાંમ,

15. "Worship Me, O Zarathushtra, by day and by night, with libations worthily offered. And I, Ahura Mazda, will come unto thee bringing thee help and joy. To thee shall also come Sraosha the Holy, bringing thee help and joy. To thee shall come the Waters and the Trees⁸ and the Fravashis of the Righteous bringing thee help and joy.

16. "Shouldst thou desire, O Zarathushtra, to overcome the onslaughts of evil spirits and of wicked mortals, of deluders and of fair seducers, of tyrants and of those wilfully blind and wilfully deaf, of two-legged serpents who distort the Truth,⁹ and of four-legged wolves,¹⁰

૧૭ હુએનયાઓસય પેરથુ-અઈનિ-
કયાઓ પેરથુદ્રકપયાઓ અરેવો-દ્રકપયાઓ,
ઉજગેરેપ્તો-દ્રકપયાઓ ખુરેમ દ્રકપેમ અરેન્ત-
યાઓ, અથ ઇમાઓ નામેનીશ દ્રેનજયો,
ક્રમ્પ, વીસ્પામ્પ અથાંનય ક્ષકૂનસય.

૧૮ પાયુશય અહિ; દાતાય ત્રાતાય
અહિ; જનાતાય મગ્નયુશય અહિ સપેન્તો-
તમે; અએષજય નાંમ અહિ અએષજયોતમે
નાંમ અહિ; આથ્રવ નાંમ અહિ, આથ્રવ-
તમે નાંમ અહિ; અહુર નાંમ અહિ,
મજદાઓ નાંમ અહિ; અપવ નાંમ અહિ,
અપવસ્તમે નાંમ અહિ; ખરેનંદ્રહ નાંમ
અહિ, ખરેનંદ્રહસ્તમે નાંમ અહિ; પોઉરુ-
દરશત નાંમ અહિ, પોઉરુ-દરશતમે નાંમ
અહિ; દૂરએ-દરશત નાંમ અહિ. દૂરએ-
દરશતમે નાંમ અહિ.

17. “ And of armies in wide battle array
 with banners unfurled and lifted high,
 with blood-stained standard held aloft,
 then thou shouldst mutter¹¹ and repeat
 aloud these My Names by day and by
 night.

18. “ For I am the MAINTAINER and the
 CREATOR and the PROTECTOR; I am the
 DISCERNING and the HOLIEST SPIRIT;
 I am the HEALER by name, I am the
 BEST HEALER by name; I am ATH-
 RAVAN¹² by name, I am the HIGHEST
 ATHRAVAN by name; I am the LORD OF
 LIFE by name, I am the LORD OF CREA-
 TION by name; I am the RIGHTEOUS by
 name, I am the MOST RIGHTEOUS by
 name; I am the GLORIOUS by name, I
 am the MOST GLORIOUS by name; I am
 the FULL SEEING by name, I am the
 FULLEST SEEING by name; I am FAR-
 SEEING by name, I am the FARTHEST-
 SEEING by name.

૧૯ સ્પશ્ત નાંમ અહિ, વીત નાંમ
 અહિ; દાત નાંમ અહિ, પાત નાંમ અહિ,
 ધાત નાંમ અહિ; જૂનાત નાંમ અહિ,
 જૂનોઘશ્ત નાંમ અહિ; કૂપૂમાઝા નાંમ
 અહિ, કૂપૂષો-માંથ નાંમ અહિ; ઇસ-ક્ષથો
 નાંમ અહિ, ઇસ-ક્ષથર્યોત્તમો નાંમ અહિ;
 નાંમો-ક્ષથો નાંમ અહિ, નાંમો-ક્ષથર્યોત્તમ
 નાંમ અહિ.

૨૦ અધવિશ નાંમ અહિ, વીધવિશ
 નાંમ અહિ; પધતિ-પાયુશ નાંમ અહિ;
 હળઅષો-તઉર્વાઝા નાંમ અહિ; હુથવન
 નાંમ અહિ, વીરપવન નાંમ અહિ; વીરપ-
 તશ નાંમ અહિ; વીરપ-ખાથ નાંમ અહિ;
 પોઉરુ-ખાથ નાંમ અહિ, ખાથવાઝા
 નાંમ અહિ.

19. I am the WATCHER by name, I am the ALL-PERVADING by name; I am the CREATOR by name, I am the PROTECTOR by name, I am the SAVIOUR by name; I am the KNOWING by name, I am the ALL-KNOWING by name; I am the LORD OF PROSPERITY by name, I am the HOLY WORD OF PROSPERITY¹³ by name; I am the POTENT RULER by name, I am the OMNIPOTENT RULER by name; I am the FAMOUS RULER by name, I am the MOST FAMOUS RULER by name.

20. I am the NON-DECEIVER by name, I am FAR FROM DECEIT by name; I am the PERFECT PROTECTOR by name; I am the SUBDUER OF FOES by name; I am the CONQUEROR AT ONE STROKE by name, I am the CONQUEROR OF ALL by name; I am the ARCHITECT OF THE UNIVERSE by name; I am the UNIVERSAL LIGHT by name, I am the LIGHT ETERNAL by name, I am the LORD OF LIGHT by name.

૨૧ વૅરંજિ-સર્વોઁક નાંમ અહિં,
 વૅરંજિ-સર્વાઓ નાંમ અહિં; સર્વી નાંમ
 અહિં, સૂરાઓ નાંમ અહિં, સર્વીશત નાંમ
 અહિં; અષ નાંમ અહિં, ઔરંજ નાંમ
 અહિં; ક્ષત્રુય નાંમ અહિં; ક્ષત્રુયોત્તમો
 નાંમ અહિં; હુધાનુશ નાંમ અહિં, હુધા-
 નુશત્તમો નાંમ અહિં; દૂરઓ-સૂક નાંમ અહિં.

તાઓસૂચ ઇમાઓ નામેનીશ.

૨૨ યસૂચ મે અઓતહિ અંઘહુવો
 યત્ર અસ્તવધન્તિ, સ્થિતમ જરથુશ્ત્ર,
 ઇમાઓ નામેનીશ દ્રેનજયો ક્રમ્રવ, પધતિ
 વા અસુનિ પધતિ વા ક્ષક્રુને;

21. I am the BRILLIANT IN ACTION by name, I am the MIGHTY IN ACTION by name; I am the MIGHTY by name, I am the VALIANT by name, I am the ALMIGHTY by name; I am the RIGHT-EOUS by name, I am the EXALTED by name; I am the SOVEREIGN by name, I am the MOST PUISSANT SOVEREIGN by name; I am the WISE by name, I am the WISEST OF THE WISE by name; I am the FAR-SIGHTED by name.

Such are these My Names.

22. And whosoever in this mundane life,
O Spitama Zarathushtra, doth mutter
and chant aloud these My Names by
day or by night;

૨૩ ક્રઞ્વ ઉસ વા હિશ્તો, ની વા
 પધધ્યમ્નો; ની વા પધધ્યમ્નો, ઉસ વા
 હિશ્તો; અધગ્યાઔઘ્નમ્ વા અધગ્યા-
 ઔઘ્નયમ્નો, અધગ્યાઔઘ્નમ્ વા
 યજ્યમ્નો; ક્રા વા પૂસ હ્ય ગાતઔત્, ક્રા
 વા પૂસ હ્ય જન્તઔત્, ક્રા વા પૂસ હ્ય
 દંઘ્નઔત્, અવ-જસ દખ્યમ્ આ;

૨૪ નોઘત્ દિમ્ નર અઘંઘ્નિ અયાંન્,
 નોઘત્ અઘંઘ્નિઔ કષો, અઘેઘ્નો દૂતિ
 દૂક્ષ મનંઘ્નિ અવસ્થાત્; નોઘત્ અકવો,
 નોઘત્ ચકવો, નોઘત્ ઇષવો, નોઘત્ ઈરેત્,
 નોઘત્ વજર, નોઘત્ વીસંન્તિ અસાનો
 અવસ્થાત્.

૨૫ વીસાંસ્તય ઇમાઔ નામેનીશ;
 પરશ્તસ્ય પઞ્ચિ-વારસ્ય વીસંન્તે, પઞ્ચિ
 મઘ-યઔયાત્ દુજત્, વરેન્યયાઅત્ દ્વાં-
 ઇથાત્, જીજ્યુશત્ કયધાત્; વીર્યો-

23. (And doth) chant them, whether getting up or lying down, whether lying down or getting up, whether girding on the sacred girdle or ungirding it, whether starting forth from his own abode or from his own province, whether starting forth from his own land or arriving in a foreign land,

24. Unto such a person shall come, neither during day nor during night, any harm from the evil-minded emissaries of **Wrath**¹⁴; neither dart nor discus, neither arrow nor dagger, neither club nor well-hurled bolt shall ever reach him.

25. Such are these Names full of import; they serve as a shield and an encircling defence against the demon-host of the spirit world, against the demons of **Varena**,¹⁵ against scoffers

મહરકાઅતચ પધરિ દ્રવતત, યત અંધરાત
મધન્ઓત.

માંનયેન્ અહિ યથ હજંધરેમ્ નરાંમ્
ઓયુમ્ નરેમ્ અધ્યાયાક્ષયોધત.

૨૬ કે વરેશ્ચમ્-જા શ્વા પોધ સેનગ્રહા
ચોધ હૅન્તી;

ચિથ્રા મોધ દાંમ્ અહૂમ્-ખિશ્ રત્નમ્
ચીજ્જટી.

અત હોધ વૉહૂ સરઓષો જન્તુ
મનંદ્રહા,

મજ્જદા અહ્માધ યહ્માધ વષી કહ્માધચિત.

૨૭ નંમંમ્ કવએમ ખરેનો, નંમો
અધર્યેને વએજહિ, નંમો સઓકે મજ્જદ-
ધાધતે, નંમો અપે દાધત્યયાઓ, નંમો અરે-
દુયાઓ આપો અનાહિતયાઓ, નંમંમ
વીરપયાઓ અપઓનો સ્તોધશ.

યથા અહૂ વધચ્ચો ૧૦.

અષમ્ વૉહૂ ૧૦.

on destruction bent, against the Arch-Fiend, the destroyer of all, the Spirit of Evil.

These Names are a defence, as if a thousand men were guarding one man.

26. With the help of Thy Words
whom Thou dost love.

(Kem-na Mazda, para 2.)

27. Salutation to the Royal Glory, salutation to Airyana-Vaeja,¹⁶ salutation to Saoka¹⁷ created by Mazda, salutation to the river Daiti¹⁸ and salutation to the sparkling waters of the Aredvi,¹⁹ salutation to all the creation of the Righteous.

Yatha Ahu Vairyo (10).

Ashem Vohu (10).

૨૮ અહુર્નમ-વધરીમ યજ્ઞમધદે.

અર્ષમ-વહિશ્તમ સ્વએશ્તમ અર્ષર્ષમ
સ્વે-ન્તમ યજ્ઞમધદે.

અર્ષમચ ધિર્ષમચ, અર્ષાજસચ વર્-
ધમચ, ખરેનસચ જવરેચ યજ્ઞમધદે.

અહુરેમ મજ્ઞદાંમ રએવન્તમ ખરેનંધ-
ઉહ-ન્તમ યજ્ઞમધદે.

૨૯ ચેંઘાહે હાતાંમ આઅત્ત ચેસ્ને
પધતિ વંઘાહે.

મજ્ઞદાઅં અહુરે વઅથા અપાત્ત હયા,
યાઅંઘાહામચા તાંસચા તાઅંસચા
યજ્ઞમધદે.

૩૦ (ખાજમાં પદે) અહુરમજ્ઞદ
ખોદાએ, અવજ્ઞનીએ મરદુમ સદગાંન,
હુમા સદગાંન, હુમખાયસ્તે વેહાંન,
અંએમ ખેહેદીન માજ્ઞદયસ્નાંન, અગાહી
આસ્તવાની નેકી રસાનદ; અએદૂન ખાદ.

(પ્રગટ પદે) યથા અહૂ વધસ્યો ૨.

28. We revere the Ahuna-Vairya.

We worship Asha-Vahishta, the highest
of the Holy Immortals.

We worship Courage and Strength,
Power and Victory, Glory and
Vitality.

We adore Ahura Mazda the most
Resplendent, the most Glorious.

29. Yenghe Hatam.

30. Ahura Mazda, Lord,..... So may it
be!

(Atash Nyaish, para 19.)

Yatha Ahu Vairyo (2).

૩૧ યસ્નેમચ વહ્નમચ, અઘ્મોજસચ
જવરચ આદ્રીનામિ, અહુરહે મજદાઘ્મો
રઘેવતો ખરેનંઘઉહુતો.

અષમ્ વૉહુ ૧.

૩૨ નિપાયોઘશ મપીમ ઉરવથમ
યવઘેતાઘતે, જરથુશ્ત્ર, અઉરવથાત્ પરો
દુશમઘન્યઘ્મોત્. મા તમ ઉરવથમ કાયવ-
યોઘશ સ્નથાઘ, મા દુજઘરેતેઘે જયાનાંમ
અપયતેઘે. મા યસોઘશ અઘ્મોમ નરમ
દાઘતીમ, યો ના મજિશતમ યસ્નમ યજઘ-
ઘતે દસિશતમ યસ્નાત્ કાયતાત્, અહ્મ યાં
અમ્ષે સ્પેન્તે.

૩૩ ઇધ અસતિ વૉહુ-મનો, મન
દાંમિ જરથુશ્ત્ર; ઇધ અષમ-વહિશતમ, મન
દાંમિ જરથુશ્ત્ર; ઇધ ક્ષથમ-વધરીમ, મન
દાંમિ જરથુશ્ત્ર; ઇધ સ્પેન્ત-આમઘતિશ,
મન દાંમિ જરથુશ્ત્ર; ઇધ હુઉર્વત-અમરે-
તાત, યોઘ સ્તો મિજદમ અષાઉનાંમ, પરો-
અસતિ જસેન્તાંમ, મન દાંમિ જરથુશ્ત્ર.

31. I revere the worship and the praise,
the strength and the power of Ahura
Mazda the Resplendent, the Glorious.

Ashem Vohu (1).

32.²⁰ Protect always, O Zarathushtra, the
friendly mortal from the designs of
the unfriendly. Expose not the friend
at any time to the blows of the enemy,
nor leave him a prey to vexations.
Bring not the faithful man to harm,
the man who adores us, Holy Immor-
tals, with the longer Yasna and with
the shorter Yasna²¹ as has been laid
down.

33. Here in My abode, O Zarathushtra,
dwelleth Vohu-Mano; here in My
abode, O Zarathushtra, dwelleth Asha-
Vahishta; here in My abode, O Zara-
thushttra, dwelleth Kshathra-Vairya;
here in My abode, O Zarathushtra,
dwelleth Spenta-Armaiti; here in My
abode, O Zarathushtra, do dwell Haur-
vatat and Ameretat, who are the Re-
ward of the Righteous, when they go
to the world beyond.²²

૩૪ વએથાચ તલચ કથચ, આઈ
અપાઉમ જરથુશ્ત્ર. મન અથ્વાચ ચિસુતિચ
યાઇશ આ અંદ્રાહુશ પઓંઉરુયો બવત,
યથાચ અંદ્રાહુત્ર અપેમંમ અંદ્રાહુશ.

૩૫ હજંદ્રેમ બએપજનાંમ, બએ-
વરે બએપજનાંમ; હજંદ્રેમ બએપજનાંમ,
બએવરે બએપજનાંમ; હજંદ્રેમ બએપ-
જનાંમ, બએવરે બએપજનાંમ.

જસ મે અવંદ્રહે મજદ, જસ મે અવં-
દ્રહે મજદ, જસ મે અવંદ્રહે મજદ.
અમહે હુતાશતહે હુરઓંધહે, વરેઅધ્રહે
અહુરંબાતહે, વનઇનૃત્યાઓસચ ઉપરતાતો,
સ્પેન્તહેચ આમંતોઇશ.

૩૬ આમંઇતિચ સ્પેન્તચ અએષાંમ
તબએષો સચિન્દયદંવંમ; પધરિ ઉષિ વારય-
દંવંમ; હાંમ ગવ નિદરેજયદંવંમ, હાંમ

34. And know, O Holy Zarathushtra, how this has come about. It is through My Spiritual Power and through My Thought “through which Life first comes forth”, “so that Creation’s purpose be fulfilled”.²³

35. A thousand means of health, ten thousand means of health (may we obtain from the Lord).

Come to my help, O Lord! To the glory of Strength well-created, and of the beautiful Lord of Victory (Behram) created by Ahura, and of the all-conquering Power, and of Spenta-Armaiti (Holy-Piety).

36. May ye cut off the hatred of these foes with the aid of Holy Piety; may ye turn their minds away; may ye bind together their wicked hands and get

જન્વ જંમ્યયધ્વંમ્ ; અધપિ દરેજવન્મ
 દરેજવયધ્વંમ્, કલ્ અપવ, મજ્જદ, વનત
 દ્રવન્તંમ્ ? અપવ વનત દુજિમ્, અપવ
 વનત દ્રવન્તંમ્.

૩૭ ઉપિ અહુરહે મજ્જદાઘ્મો યજ્જ-
 મધદે, દરેઘાધ માંઘહે સ્પેન્તહે.

પ્રતમ અહુરહે મજ્જદાઘ્મો યજ્જમધદે,
 મરેઘાધ માંઘહે સ્પેન્તહે.

હિજ્જવાંમ અહુરહે મજ્જદાઘ્મો યજ્જમધદે,
 ક્રવાકાધ માંઘહે સ્પેન્તહે.

અઘોમ ગધરીમ યજ્જમધદે, યિમ ઉપિ-
 હાંમ ઉપિ-દરન્મ, પધતિ અસુનિ પધતિ
 ક્ષફ્ને, યસો-ઘરેતાઘ્યો જઘ્મોઘ્રાઘ્યો.

૩૮ આઅત્ અઘ્મોઘત્ જરથુશ્ત્રોઃ
 ઉપ થ્વા અજ્જમ્, મધરે, અનુદધયાત્ ;

સ્પેન્તયાઘ્મો આમતોઘશ દોઘઘ્રાઘ્ય
 અવાસ્ત્રયત મધસ્યો.

their legs entangled ; may ye tie them up with chains. When shall the Righteous, O Mazda, overcome the follower of Untruth? Let the Righteous overcome Untruth, let the Righteous overcome the follower of Untruth.

37. We revere the Divine Intelligence of Ahura Mazda by which the Holy Word is grasped.

We revere the Divine Memory of Ahura Mazda by which the Holy Word is retained.

We revere the Divine Speech of Ahura Mazda by which the Holy Word is uttered.

We worship the Mount Ushi-Daren,²⁴ the Promoter of Wisdom, by day and by night, with libations brought for the ceremony.

38. Thereupon spake Zarathushtra :

“I will smite thee down, O Serpent ”;²⁵

And the Serpent sank into the earth under the eyes of Holy Piety.²⁶

૩૯ હજંઘરેમ અએપજનાંમ, અએ-
વરે અએપજનાંમ; હજંઘરેમ અએપ-
જનાંમ, અએવરે અએપજનાંમ; હજંઘ-
રેમ અએપજનાંમ, અએવરે અએપજનાંમ.

૪૦ અહુ નર્શ અપઅોનો ક્વપીમ યજ-
મઇદે, યો અરેમો ખન્વાઅો નાંમ. અધાત
અન્યએપાંમ અપઅોનાંમ ક્ષતિ યજઇ.
ક્વરેત ગઅોકરેનહે સૂરહે મજદધાતહે,
ગઅોકરેનેમ સૂરેમ મજદધાતેમ યજમઇદે.

૪૧ ઉપિ અહુરહે મજદાઅો યજમઇદે,
દરેથાઇ માંથહે સપેન્તહે.

અતમ અહુરહે મજદાઅો યજમઇદે,
મરેથાઇ માંથહે સપેન્તહે.

હિજવાંમ અહુરહે મજદાઅો યજમઇદે,
ક્વાકાઇ માંથહે સપેન્તહે.

અઅોમ ગધરીમ યજમઇદે, યિમ
ઉપિ-દાંમ ઉપિ-દરેનેમ, પધતિ અસનિ પધતિ
ક્ષકને, યસો-અરેતાખ્યો જઅોથ્રાખ્યો.

અપેમ વોહુ ૧.

(કકરા ૪૦ અને ૪૧ ત્રણ વાર પઢે).

39. Hazangrem.

40. We pay our homage to the Fravashi of the Holy Man, by name Asmo-khanvat,²⁷ next do we revere greatly those of the other Holy Ones. As believers in the mighty Gaokarena²⁸ created by Mazda we do worship the mighty Gaokarena created by Mazda.

41. We revere the Divine Intelligence ...
...brought for the ceremony.

(Para 37.)

Ashem Vohu (1).

૪૨ દામીમ યજ્ઞમર્ધદ યામ આમધિ-
તીમ સ્પેન્તામ્ . યેહિ દાથે અપહેચ, અપઘ્ઞા-
નામ્ અપ-પઘ્ઞાધર્યનામચ દામનામ .

૪૩ અએતત દિમ વીસ્પનામ્ મજિ-
શ્તમ્ દજ્ઞધાધ, અહુમચ રતમચ વિમ
અહુરેમ મજ્ઞદામ; સ્નથાધ અંધરહે
મર્ધન્યેઉશિ દ્રવતો, સ્નથાધ અએમહિ
પ્રવી-દ્રઘ્ઞાશ, સ્નથાધ માજ્ઞધન્યનામ્
દએવનામ, સ્નથાધ વીસ્પનામ્ દએવનામ .
વરેન્યનામચ દ્રવતામ્ .

(આજ્ઞમાં પઢે.) શેકસ્તેહ ઘનામેન્યો, ખર
અહેરેમન લેઆંનત સદ હજ્જર ખાર.

૪૪ (પ્રગટ પઢે) ક્રદથાધ અહુરહે
મજ્ઞદાઘ્ઞા રએવતો ખરેનંધ્રઉહતો; ક્રદથાધ
અમ્પનામ સ્પેન્તનામ્; ક્રદથાધ તિશ્ન્યેહિ
સ્તારો રએવતો ખરેનંધ્રઉહતો; ક્રદથાધ નર્શિ

42. We worship Holy Piety, the Builder, who is the reward for Righteousness, of the holy souls who put Righteousness above everything.

43. This is an offering to the Greatest of all, the Lord of the Worlds and the Lord of Divine Wisdom, Ahura Mazda; this shall serve as an uplifted weapon against the Evil One, who follows Untruth, against Wrath, wielding the blood-stained mace, against the wicked ones of Mazandran,²⁹ against all the wicked ones of Varena, who have followed the Untruth.

May the power of the Evil One be broken. We repudiate him utterly a hundred thousand times.³⁰

44. All this is for the glorification of Ahura-Mazda, the Resplendent and the Glorious; for the glorification of the Holy Immortals; for the glorification of the Star Tishtrya³¹, resplendent and glorious; for the glorification

અપઘ્ઞાનો; ક્રદથાધ વીરપનાંમ રૂપેન્તહે
મધન્યેઉશ દામનાંમ અપઘ્ઞાનાંમ .

અર્ષમ વૉહુ ૧.

અહ્માધ રઘેશૂચ.

હુજંઘરેમ.

જસ મે અવંઘહે મજ્જદ.

કરેહુ મોજ્જદ.

૪૫ રોજ નેક નાંમ, રોજ પાક નાંમ,
રોજ મુખારક (ફલાંન), માહે મુખારક (ફલાંન),
ગાહે (ફલાંન), નમાજ દાદારે મેહાંન દામાંન .

દનઘ્ઞાત્ર અહુરહે મજ્જદાઘ્ઞા, તરોઈદીતે
અંઘરહે મધન્યેઉશ, હુધથાવરશતાંમ હિત
વસ્ના કષોત્તમમ . રતઘ્ઞામિ અર્ષમ .

અર્ષમ વૉહુ ૧.

૪૬ ગોરજે ખોરેહુ અવજ્જયાહ દાદાર
અહુરમજ્જદ રયોમંદ ખોરેહુમંદ મીનોઘ્ઞાંન
મીનો ઘરેતુમ ઘેરસાહ; અમાવંદ પીરોજ-
ગર અમાવંદી પીરોજગરી.

of the Man of Righteousness ; for the glorification of the entire Holy Creation of the Holy Spirit.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

45. On the auspicious day the creatures of the world.

(Atash-Nyaish, para 23.)

Through propitiation of Ahura Mazda... answers to His Will.

(Nirang-e Kusti Bastan, para 5.)

Ashem Vohu (1).

46. May the Creator Ahura Mazda, the Resplendent, the Glorious, the Holiest of the Holy, be gracious unto us. May He, strong and majestic unto us in His strength and His majesty.

દાદ દીન બેહ માજદયરનાંન, આગાહી
રવાઇ ગોઆફરંગાંની બાદ હુકતે કેશવર
જમીન ; અએદૂન બાદ.

મન આનો આવાયદ શુદન, મન આનો
આવાયદ શુદન, મન આનો આવાયદ શુદન.
અપઅંને અપમ વાહુ ૧.

(દક્ષિણ દિશા તરફ મોહોડું કરીને પઢે.)

દાદારે ગેહાંન, દીને માજદયરની, દાદે
જરથુશ્તી. નમસ-તે અપાઉમ સંવરતે
અરેદ્દિ સૂર અનાહિતે.

અપઅંને અપમ વાહુ ૧.

નમો ઉર્વધરે વંદ્ઝઉહિ મજદધાતે.

અપઅંને અપમ વાહુ ૧.

અહુરેમ મજદાંમ રએવન્તેમ અરેનંદ્ર-
ઉહન્તેમ યજમધદે.

અપમ વાહુ ૧.

દાદાર અહુરમજદ રયોમંદ ખોરેહમંદ
મીનોઆંન મીનો અરેતૂમ બેરેસાદ.

અપમ વાહુ ૧.

May the knowledge, extent and fame
..... I have to attain That.

(Atash Nyaish, para 24.)

Unto the Righteous. Ashem Vohu (1).

47. (Facing the South.)

The Creator of the Universe holy
world of plants, created by Mazda.

(Atash Nyaish para 25.)

Unto the Righteous. Ashem Vohu (1).

We worship Ahura Mazda, the Resplen-
dent, the Glorious.

Unto the Righteous. Ashem Vohu (1)

May the Creator Ahura Mazda, the
Resplendent, the Glorious, the most
Spiritual in the Spiritual World
be gracious unto us.

Ashem Vohu (1).

હોરમજદ યશતની નીરંગ.

યા દાદાર અહુરમજદ, એહેરેમન
મરેચીનીદાર નેગુનમ્ દીવાન.

બર બ્રહ્મે રસ્તાખીજ તન પસીન
મીગુમાનમ.

અર્ષમ વૉહૂ ૧.

(આ નીરંગ હોરમજદ યશત પઢયા પછી ત્રણ
૧૨ પઢે.)

~ ~ ~

NIRANG¹ OF THE AHURA MAZDA YASHT.

O Ahura Mazda, our Creator, may I subdue the Evil One, who leads us astray and may I also convert the Daevas as well.

I am absolutely without any doubt or fear as regards the day of Resurrection² and the future existence.³

Ashem Vohu (1).

NOTES.

The Three Prayers are the most ancient pieces in the Avesta and are regarded as of special sanctity. The *Yatha-Ahu-Vairyo* (also called the *Ahuna-Vairya* or the *Ahunavar*) is the holiest of the three. Each of these three has an ancient commentary upon it, written in the Avesta language, *Yasna* xix-xxi.

Ashem Vohu. This is a short stanza in praise of Righteousness.

1. *Righteousness*, or what we Parsis call *Ashoi* (अशै), is far deeper than mere "purity". The word *Asha* of the Avesta is a very ancient word and scholars have equated it with the

Vedic word *ṛita* ; and both the words have to be taken in the highest spiritual sense possible. The nearest English equivalent is *Righteousness* used in the sense in which it is found in the Bible. It represents the eternal Law of Truth, the one great Spiritual Law. The best definition of *Asha* is contained in the beautiful lines of Tennyson :—

That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

Yatha-Ahu-Vairyo. This is regarded to be the most ancient, as also the holiest, stanza of the Avesta. The usual name for this verse is *Ahuna-Vairya* which means literally “ the Will of the Lord ”. It embodies, if rightly understood, the Will of God,

inasmuch as it points out the three-fold Path to Salvation. In *Yasna*, xix, this verse is said to be the first creation of Ahura-Mazda. Linguistically it is certainly among the oldest verses in the Avesta. The translations of this verse are many and varied, each scholar having tried to render it in his own way.

The stanza is made up of three lines, each of which embodies a spiritual truth. The first line embodies the truth that "Righteousness exalteth a man". In the second line we are asked "to work for the Lord of Life", to perform all work "in His Name". The third line promises "the Strength of the Lord" to all who help their poor brothers. Righteousness brings with it true spiritual understanding and wisdom. Doing everything "in

His Name” implies love of God and devotion. And helping our poor brothers is service of humanity. Thus this exquisite verse embodies the three principles of life to KNOW, to LOVE, to SERVE. In other words, it brings out the perfecting of the human Head, Heart and Hand, in the name of and to the glory of the Supreme Lord Ahura-Mazda.

- 1-2. The temporal Ruler *Ahu*—and the Spiritual Teacher (or the Dastur)—*Ratu* are often contrasted in Avesta texts.
3. The word *Asha* here also implies the *Amesha-Spenta* (Holy Immortal), Archangel *Asha Vahishta* or *Ardibehest*. (See below note 4 on *Havan Gah*).
4. Good-Mind here also implies the *Amesha-Spenta*, *Vohu-Mano* or *Bahman*.

5. *Kshathra* (Strength) is also an *Amesha-Spenta*.

Yenghe Hatam. The main theme of this beautiful stanza is that true greatness is that conferred by Righteousness and that the true recognition of this comes from Mazda. A man or a woman may be of no consequence in the eyes of the world, but may be very great in the eyes of the Supreme Lord. And we have to learn to recognise this true inward greatness of the Spirit.

Kem-Na-Mazda. This piece is made up of four parts. The first two are stanzas taken from the *Ushtavaiti Gatha*. Para 3 is in prose and is a sort of charm to ward off evil. No. 4

is again a single line from *Gatha Spenta-Mainyu*.

1. The Fire here is the inner Spiritual Fire.
2. Good Mind here is the mind filled with devotion to God. Utter faith in Him and resignation to His Will are implied.
3. “Him” is the “Leader” prayed for.
4. *Sraosha*. The literal meaning of the name is “listening” hence “obedience to the Will of the Lord.” He is treated as an Angel of the Lord, who brings us inspiration and who is the Guardian of our Souls. “Sraosha coming with Good Mind” means that man should listen to the inner inspiration—to the Voice within—and then, by willing obedience to the

Divine Will, his mind will be filled with Love and be thus purified.

5. *Armaiti* is the fourth of the six *Amesha-Spentas*. She represents Piety and Faith. (See below note 4 on *Havan Gah*).
6. Druj, literally "the enemy." In ancient Iran this name was used for "Untruth", the greatest of our foes on earth. In the great Inscription of Darius at Behistun the most heinous crime mentioned is "telling the untruth." In this passage the word is used for all "evil" generally.
7. North was the direction of evil, the abode of demons, for the Iranians.
8. The word *Asha* has here the significance of "Divine Law".

Ahura-Mazda Khodae. This piece is

recited while tying on the *Kusti*, hence the name *Nirang-i-Kusti Bastan*. The whole, except para 5, is in Pazand, the spoken language of the Sasanian period, when this was composed.

1. "The Evil One" is *Ahriman* or *Angro-Mainyu*.
2. The "deluders" are those who entice the faithful from the right path. The word is used for those who hold up worldly temptations.
3. The word *darvand* means "he who has run away (from the right path)." Our old-fashioned Parsis use the word in the sense of one who is not a Zoroastrian. Strictly speaking, even a Zoroastrian, if he leaves the path of Righteousness, deserves this name.
- 4-5. The words *kik* and *karaf* are always

used in this special sense.

6. *Dushman* literally means "evil-minded".
7. "Fair-seducers" are frequently mentioned in the Avesta, often in conjunction with "deluders". (See note 2 above).
8. This is a remarkable point. A man is responsible not merely for his sins of commission and omission, but also for the sins of others he may have directly or indirectly caused.
9. Triple-pledge, i. e. of good thoughts, good words and good deeds.
10. The word generally used for "repentance" is *patet*, which literally means "turning back". True repenting is indeed "turning back" from the evil path.
11. This fifth verse is a partial quotation

from the *Gatha* (Yas. 46.19). My translation differs from the usually accepted one of Ervad K. E. Kanga, because I have tried to bring out the spirit of the original *Gatha* passage. The best way to attain the fulfilment of one's life is to act according to His Will (see note on *Yatha Ahu Vairyo*) by "propitiating" Ahura Mazda and by "frustrating" the Evil One.

Jasa-Me Avanghe Mazda (*The Zoroastrian Creed*). This piece, which is always recited after the *Ahura-Mazda Khodae*, is made up of the last two verses of *Yasna* xii.

1. The four chief characteristics of the faith of Zarathushtra are finely summed up here: (1) Unity, (2) Ahimsa or Harmlessness, (3) Self-Sacrifice

and (4) Righteousness.

2. It might seem an exaggeration to some people to say that our faith is greater than any "that shall be". But, if we take the whole of *Yasna* xii, we find therein described a *universal religion*, which could be acceptable to all humanity. In fact the three "commandments"—GOOD THOUGHTS, GOOD WORDS and GOOD DEEDS—and the four characteristic features described above (see note 1) are quite sufficient for a human being in any land and in any age.

The Five Gahs. The day is divided into five periods beginning with midnight. These are addressed as "Masters of Righteousness", because these periods, if spent in acts, words and thoughts of good, lead to Righteous-

ness. Their names also have some signification. *Ushahina* means "belonging to dawn," *Havani* is "the time for the *Haoma* ceremony", *Rapithwina* means "the middle of the day", *Uzayeirina* is "the close of the day" and *Aiwisruthrima* is "the time of reciting prayers." These five "Masters of Time," are associated with other *Ratus* (Spiritual Masters). *Ushahina* is associated with *Berezya* (lit. "Welcoming" or "Ushering in") and *Nmanaya* (Lord of the House). With *Havani* go *Savangha* (lit. "Morning Energy") and *Visya* (Lord of the Village). *Rapithwina* has as associates *Fradat-fshu* (Increaser of cattle) and *Zantuma* (Lord of the Province). *Uzayeirina* goes with *Fradat-vira* (Increaser of human beings) and *Dakhyuma* (Lord of the Land). Final-

ly with *Aiwisruthrima* go *k'radat-vispam-hujyaiti* (Increaser of all good creation) and *Zarathushtrotema* (the Holiest Zarathushtra). A notable feature of these associated powers is the ever increasing scope of their usefulness. Particularly noteworthy are the five Lords, of the House, of the Village, of the Province and of the Country, and finally the Master of Religion—the Teacher of the World. This succession symbolises the grades by which a human being can rise through loving service in ever increasing circles of usefulness, upto the stage of “the Holiest Zarathushtra”, whose love would embrace the whole of humanity.

Sraosha Baz. Sraosha is one of the

holiest in Zoroastrian Angelology. Of the creation of Ahura-Mazda, Sraosha ranks just after the Holy Immortals (see note 4, *Havan Gah*). He is mentioned with the *Amesha-Spentas* and *Atar* (Fire) in the *Gathas*, and these are the only "Angels" whose names occur there. His name—from the root *sru* (to listen; hence, to obey)—means literally "obedience". He represents the Inner Voice in human beings, who renders obedience to the Law of God. He is, therefore, the Guardian of human souls, particularly after death. He is one of the Judges of the soul on the *Chinvat* Bridge where the reward for earthly life is finally adjusted. Hence Sraosha is the most prominent "angel" invoked in all funeral rites. For the living, too, He acts as Guardian during the hours

of darkness. The cock, who by his crowing, heralds the dawn of day, is a bird especially sacred to Sraosha. So great is the position of Sraosha in Zoroastrian Theology that the *Sraosha Baz* is a necessary prelude to all daily prayers.

1. *Holy-Word incarnate* is the special epithet of Sraosha,—naturally following from the literal meaning of His name, “obedience” to God’s Will as embodied in the Holy Word.
2. The word *Daeva* used here is in the sense not so much of “Evil” as that of “False”. The worshipper of Mazda understands the distinction between “True” and “False”, the “Eternal” and the “Transient”.
3. “May the Zaota recite.....*hacha*”. This formula occurs in every ceremonial recitation. The *Yatha-Ahu-*

Vairyo, being the most sacred of the holy chants, is treated as a special formula to be used for invoking the aid of Divine Beings. The *Zaota* or *Joti* is the Chief Priest and the “wise” one is the *Rathwi* (or *Raspi*) who is his assistant. The implication of this passage is that only those who are pure and wise are authorised to recite the holy *Ahunavar*. This sacred chant has to be recited with full understanding of its inner meaning, if it is to serve its purpose of “worship, praise, propitiation and glorification” of the Being invoked.

4. Here again we have the power of the *Yatha-Ahu-Vairyo* emphasised. As we saw above the *Ahuna-Vairya* (the Will of the Lord) embodies within itself the three Paths to God ; is thus in a very literal sense, the Word

that saves our Self.

Ahmai Raesh-cha, Hazangrem, Jasa-Me Avanghe Mazda and *Kerfeh Mozd* are usually recited towards the end of every longer "hymn". The first three are quotations from other parts of the Avesta, the fourth is a later composition in Pazand.

Ahmai Raesh-cha is from *Yasna* lxviii. 11 where it forms part of the benediction recited by the priest.

1. "Him" refers to the person upon whom blessings are invoked.

Hazangrem is a bit from *Yasna* lxviii. 15, and is also from the benediction.

Jasa-Me Avanghe Mazda. The opening sentence is from "the Zoroastrian

Creed" (see above). The second para is the praise of *Behram* (see note 1 below), and the third para is the praise of *Rama* (see note 3). Both these are taken from *Sciroza Yasht* I. 20-21. This piece is a glorification of special Divine Beings.

1. *Verethraghna* (later *Behram*), "The Lord of Victory", was an ancient Aryan divinity. In the Sasanian days Behram was specially venerated and the *Fire of Behram* (*Atash-Behram*), the Fire-Victorious, was regarded the holiest.
2. *Uparatat* is another divinity, typifying Power.
3. *Rama of the sweet pastures* represents "the Joy of Life". He is associated with *Vayu*.
4. *Vayu*, the Wind, is another Aryan deity. He represents the wind that

brings health and gives life to animals and plants. He is "created higher than other creation", as he works high up in the atmosphere. His activity is twofold, (1) the creative and energizing, "that part which belongs to the Good Spirit", and (2) the destructive.

Kerfeh Mozd is a fine little piece in Pazand, the spoken language of the Sasanian age.

1. The seven spheres are the seven regions into which the Universe has been divided.

Havan Gah. Besides the short Gahs, already given, there are five longer Gahs also. Each is associated with a certain number of Divinities and certain Holy Verses, who are all revered as "Masters of Righteous-

ness.”

1. *Mithra* is the Sun in His spiritual aspect as Lord of Light, of Truth, and of Justice. He watches over the whole creation and listens to everything upon earth ; hence His epithets —“ with a thousand ears and ten thousand eyes”. He is the Aryan *Mitra*. He is pre-eminently the Lord of Truth and Justice. His worship was particularly prevalent in the days of the later Achaemenians (4th century B.C.). After Alexander’s conquest *Mithra* worship spread far and wide all over western Asia and later on it became the dominant religion of the Roman Empire. *Mithra* was the *Sol invictus* of Rome. The ethical side of *Mithra* and the discipline enjoined in *Mithraism* appealed very strongly to the Roman mind. During the first

century of the Christian era, there was a time when the balance was even between Mithraism and Christianity as the paramount religion of the Roman Empire. During that period temples of Mithra were erected, all over Europe, even as far north as England and Germany.

2. Mithra is a *Yazata*, a "Worshipful-One", whose name is renowned (lit. "uttered") everywhere.
3. *Fravashi* or *Farohar* is the eternal, immutable, ever-pure essence of our being. Man is not merely the physical body plus the vital life, but there are several other "principles" that make up the whole man. Of these, *Fravashi* is the divine essence, which is never sullied by the shortcomings of flesh upon earth.
4. The *Holy Immortals*, the *Amesha-*

Spenta, are six in number. They are the highest and the first among the creation of Ahura-Mazda. Sometimes Ahura-Mazda is reckoned with them, making up with them the "Seven Holy Immortals". They are emanations of the Divine. They fall into two well-marked groups—the first three representing the Father-aspect and the remaining three representing the Mother-aspect of the Supreme. The names of the last three are of the feminine gender. These six are : 1. *Vohu Mano* (*Behman*), 2. *Asha-Vahishta* (*Ardibehest*), 3. *Kshathra-Vairya* (*Shehrivar*), 4. *Spenta-Armaiti* (*Spendarmad*), 5. *Haurvatat* (*Khordad*) and 6. *Ameretat* (*Amar dad*). All these six are mentioned in the *Gathas*. These names are sometimes to be taken as "personifications" of the cardinal

virtues. But in many passages mere "personification" does not quite suit, because they are thought of as distinct entities.

Vohu-Mano (*Behman*), literally "Good-Mind", is the first of the Holy Immortals. He represents, above everything else, Power of Love, for goodness of mind is essentially Love. This Love can manifest itself (1) as Devotion to God, the Love of the Mystic—the *eshq* of the later Sufis, and (2) as Love for the creatures of God. Both these interpretations are to be found applicable in the *Gathas*. It is often said that the doctrine of mystic Love (*bhakti*) is not clearly developed in Zoroastrianism, but the correct interpretation of *Vohu-Mano* gives valuable clues. The Love of the creatures of God, as represented by *Vohu-Mano*, in-

cludes not merely humanity, but also embraces all living (animal) creation. All animals, particularly cattle, so useful to mankind, are the special care of Vohu-Mano.

Isha-Vahishta (*Ardibehest*) means literally "the Best Righteousness". He represents the highest possible concept of Truth and Right*. His special symbol is the Fire, for it is the holiest and purest of God's elements. Fire possesses two important characteristics:—it has the property of transmuting everything it touches into a semblance of itself and it always flames *upwards*. These two characteristics of Fire aptly symbolise the magic power of Righteousness, which transmutes the lower passions

Similar to the idea in the Bible where Christ talks of "Righteousness".

of man and leads him upwards. His special care is the human kingdom.

Kshathra-Vairya (*Shahrivar*) literally is “Power at Will.”* He represents the Strength of the Lord and the Path of Service. He represents Kingly Power and Royalty upon earth—not so much the pomp and grandeur of kings, but rather their power to protect their subjects. His special care is the mineral kingdom.

Spenta-Armaiti (*Spendarmad*) literally means “Holy Devotion”. She is the first of the Mother-Trinity of the Holy Immortals. She represents firm, unswerving faith in and loyalty towards God and His commands. She watches over religion and inspires the faithful. At the very beginning

* Sometimes the name is given as *Vohu-Kshathra* (the Good, or Great, Power).

of the *credo* (*Yasna* xii) the believer says : “ I choose for myself the excellent Spenta-Armaiti; may she ever be with me ”. She works with Asha, She rules over our Earth, and in places She represents our Mother-Earth, who sustains us and nourishes us all on her bosom. Spenta-Armaiti is our Mother, both physical and spiritual. When a Zoroastrian dies, he is left in Her care. After the body is placed inside the Tower of Silence and its destruction has begun, the people assembled outside recite certain holy chants beginning with the last line of the Kem-na Mazda “ Salutation unto Armaiti ”.

Haurvatat (*Rhordad*) and *Ameretat* (*Amardad*) are often mentioned together in the *Gathas*. These names mean “ Perfection ” and “ Immorta-

lity" respectively. They represent Perfection and Immortality which for the human being are to be attained simultaneously. *Haurvatat* presides over the waters that give health and strength. *Ameretat* rules over the vegetable kingdom and represents "the Tree of Immortality".

5. *Yazatas*, literally "the Worshipful-Ones", are the Divine Beings at a level lower than that of the Holy Immortals. The highest among these is *Sraosha*.
6. *Havani* is the metal mortar in which *Haoma* twigs are crushed and then mixed with water to form the sacred offering to the Divine Beings invoked.
7. *The Holy Questions* are those asked by Zarathushtra to Ahura Mazda, together with their answers, which

are included in the Gathas and which make up the sum total of His Revelation. These are invoked here as "Masters of Righteousness" in the sense that these lead to Righteousness.

8. *The Laws of Ahura* are those contained in the Scriptures.

9. *Yasna Haptanghaiti* are sections xxxv-xlii of the *Yasna*. These sections are perhaps next to the *Gathas* in age and are in the praise of the Holy Immortals.

10. *Airyema-Ishyo* is section liv of the *Yasna*. It is a short stanza in the Gatha dialect in praise of *Airyaman*, who is an ancient Aryan deity representing Friendship and Love. In the Avesta, as well as in the Veda, *Airyaman* is appropriately invoked at the time of marriage. In fact this verse (*Yas.* liv. 1) is used in the wedding

service of the Parsis.

11. *Visya*, the Lord of the Village, is the second of the five Lords of social organisation among the ancient Aryans. (See above, note on the Five Gahs).
12. *Baresman* is used for various ceremonies. In ancient times twigs of a certain plant were laid out or tied up in bundles. The size and number depended upon the ceremony to be performed. At the present time these are represented by thin metal wires.
13. *The Sacred Girdle* (the *Kusti*) is an essential part of the Zoroastrian dress. It is a very ancient institution going back to Aryan times, when Indians and Iranians were living together as one people. As a uniform indicating the Aryan race and an adherent of the Aryan religion every

child was invested with the Sacred Shirt (the *Sudreh*), and the Sacred Girdle (the *Kusti*) upon attaining a certain age. This was the *Narjot* (the New Birth) into the religious fold. Our Hindu brothers, too, call those who have been thus invested the "twice-born" (*dvija*).

14. *Apam-Napat* (literally "the Offspring of the Waters") is another Indo-Iranian deity. He is associated both with Water and with Fire. Probably this is a representation of lightning flashing from the clouds.

15. *Nairyosangha* (literally "praised by men") is associated with various deities. He acts as a messenger of Ahura-Mazda and wards off disease in the world. He is a close associate of Atar (Fire). In the Veda the name is an epithet of Fire. (See also note 13

on the *Atash Nyaish*).

16. *Dama-Upamana* is the Power going forth from the Sacred Word, specially against those who leave the path of Righteousness, and is always present, as it were, when there is a trial of faith by ordeal.

17. *The Souls of the departed* and the *Fravashis* are two distinct ideas. The Soul (*Ravan*) is that part of our being which enables us to distinguish between right and wrong. The name means "the chooser". The *Fravashi* is the eternal, divine part of our being. It is not corrupted however bad the individual may be.

When the Soul (*Ravan*) and the *Fravashi* are united,—when, in other words, the Soul realises the essential unity between itself and the eternal portion of its being,—then one has

achieved final salvation.

18. That Ahura-Mazda "hath advanced furthest in Righteousness" is a remarkable notion. The implication is that Ahura-Mazda advances along the path of Righteousness at the head of all His creation. The idea of endless progress is implied in this phrase. It also seems to imply that whatever heights the human soul may attain, Ahura-Mazda would always be above him.

Atash Nyaish.

The *Nyaish* (five in number) are shorter hymns compiled for daily use. The finest of these is that dedicated to Fire. The opening verses (3-5) are directly from the Gathas and verse 22 as well. Verses 9-18 are from *Yasna* xl (1-10). There are other poetical

passages of great beauty. Not merely the physical Fire but the inner Spiritual Fire is to be understood throughout.

1. The *Fire of Behram* is the holiest of the three grades of fire as installed to-day. These grades are: *Atash-Dadgah*, which is the household fire found in every home ; *Atash-Adaran*, the consecrated fire of the Temple ; and *Atash-Behram*, the most sacred and the highest of the Fires. The first can be kindled every day and can be tended by any Zarathoshti worshipper. The second has to be consecrated after many ceremonies. Only an ordained priest could tend it. It is not allowed to be extinguished after it is once kindled. The *Atash-Behram* (the Fire-Victorious) requires extremely complicated and elaborate cere-

monial before installation. Only a special class of priests, after careful preparatory ceremonies of purification, can go near the *Behram* Fire for tending it. While in attendance, they have to observe very strict ceremonial purity. The Fire of Behram is always called *Padshah* (or King). There are in all eight *Atash-Behram* Temples in India. Four are in Bombay, two in Surat, one in Navsari and one, the holiest and the oldest, in Udwada. This last is the *Iranshah* Fire, the visible symbol of the ancient Royal Glory of Iran. It has been blazing for nearly 1000 years, ever since its installation soon after the arrival of the Parsi Pilgrim Fathers at Sanjan. This Iranshah has been the centre of all Parsi hopes and aspirations through all these centuries and has

given comfort and solace to thousands of devout hearts.

2, 3, 4. The three verses (3, 4, 5) are from *Gatha Ahunavaiti* (xxxiii. 12, 13, 14). These constitute the prayer of Zarathushtra that his soul may be purified and strengthened, and in return the Prophet dedicates "the life indeed of his own Self" and the full fruits of his meditations unto Mazda and he offers all his words and deeds to the task of preaching the Law of Asha (Righteousness).

5. *The ancient Glory of the Aryan Race.* All through the history of the ancient Iranians we constantly find evidences of their pride in belonging to the Aryan race. Darius the Great, at the beginning of his Inscription at Behistun, mentions with evident pride that he is "a Parsa (Persian), son of a

Parsa, an Arya of Aryan race ”.

6. *The Royal Glory* has been regarded as a special spiritual emblem bestowed by Mazda upon the Rulers of Iran. In the *Zamyad Yasht* this Royal Glory is described as descending upon the various great Sovereigns in turn. In times of national peril and of temporary eclipse of Aryan rule at the hands of the enemy the various deities guard this Royal Glory and prevent its capture by the unworthy foes of Iran.

7. *Royal Husravah* is the illustrious King Kai-Khusrav of the Kayanian dynasty. His name means “well-famed”. He is one of the Immortals; he retired into a cave after the completion of his task and he is waiting there until the call comes to him to serve Iran once again.

8. *The Lake Husravah* (the well-famed lake) has been mentioned as situated about fifty leagues from the Caspian Sea. It has been identified by some scholars with Lake Van. Others think it to be a land-locked bay of the Caspian. The name evidently indicates some connection with the Royal Kai-Khusrav.
9. *The Mount Asnavant* is near the Chaechista Lake and here Kai-Khusrav installed the famous Fire Goshasp.
10. *Lake Chaechista* is the Lake Urumiah, sacred in Zoroastrian history.
11. *Mountain Raevant* was the shrine of the Fire Burjin.
12. *The other Fires* refer to the various other holy shrines of Fire scattered through Iran.

3. *Nairyosangha* is the Spiritual Fire glowing in the hearts of Kings and inspiring them to do their duty. The phrase literally means “inspirer of the seed of royalty”.
4. Fuel, Barsam, Milk and Mortar are the four things needed for the Haoma ceremony. The milk is to be mixed with Haoma juice. The ceremony is to represent all kingdoms of nature, and milk stands for the animal creation, and the metal mortar for the mineral kingdom.
5. *This house* is the human body and the fire to be kindled therein is the Spiritual Fire of Ahura-Mazda. This thought has been very beautifully brought out by the Parsi poet Firoz R. Batliwala in his fine poem અહિ વાત્સલ્ય કરે અહિવાત્સલ્ય (Make a Fire-Temple of this Body).

16. The mighty Resurrection. The word *frasho-kereti* literally means "making renewed". It is the re-orientation of all one's life when the man has set his feet definitely on the path to God.
17. The word used in the sense of "joyous" originally means "swift," implying that the "joy of life" (*joie de vivre*) is desired; and this is amplified in the next line by the word "full". The idea is that the powers granted to us are to be utilised for bringing us the full meaning of life; life is to be a joyous and crowded experience if it is lived on the side of Righteousness and inspired by the inner Fire.
18. The friend "that fareth forth" is the man who goes out into the everyday world, and He "that sits within" is the inner Fire. The idea here is that

all outer activities of man should be dedicated to the inner man, the higher Self—the Spiritual Fire.

19. *Hadhanaepata* is the pomegranate, twigs of which are used in the ceremonies, together with those of Haoma, to represent the vegetable world.
20. The fuel brought to the Fire “purified by rules of Righteousness” consists of our shortcomings and vices which are to be “exposed to the Light”, and transmuted into virtues, and these are offered to the inner Fire, “the son of Ahura-Mazda”.
21. The whole of paragraph 19 is in Pazand and in order not to break up the flow of Avesta recital the Pazand passages are to be muttered (અજમી ૫૬ not clearly chanted).
22. This verse is also from *Gatha Ahunavaiti* (xxxiv. 4). The reference is to the

- “ordeal by fire” which leaves the devotee unharmed but works harm to the enemy at a mere gesture of God.
23. The various Fires mentioned here are the famous shrines of Iran.
24. These words (thrice repeated) occur at the end of every Nyaish and Yasht. Literally “I have to attain to Him,” i. e. to the Divinity in whose honour the prayer has been composed.
25. *South* is the direction of the Holy Ones, as opposed to the North which is the abode of the Demons. (See Note 7 in Kem-na Mazda).
26. The Waters and the Plants invoked here are not merely the earthly waters and plants but also the spiritual waters and plants—the Waters of Life and the Plants of Immortality.

Ahura-Mazda Yasht. The Yashts

(Songs of Praise) are the longer pieces usually dedicated to one of the Divine Beings. All the *Yazatas* and *Amesha-Spentas* do not have *Yashts* dedicated to them ; but the majority have one in their name. These form part of the *Khordeh Avesta*, a miscellaneous collection of hymns, prayers and pieces, meant for daily use by all. Of the *Yashts* the first is in the name of the Supreme Being, Ahura Mazda. It is really made up of two pieces—the *Ahura-Mazda Yasht* proper and a small fragment usually called the *Bahman Yasht*. The former contains passages of great beauty and spiritual grandeur. The various “Names of Ahura Mazda” should form good subjects of meditation day after day. The first three verses form the usual liturgical beginning. The actual

Yasht begins with verse 7.

1. Verses 4 and 5 which occur several times in various pieces of the *Khorddeh Avesta*, are in reality a short *Credo* and are from the *Yasna* (xi. 17-18). Verse 6 is the dedication of all one's powers to the service of God and His Will as represented by the Amesha-Spentas. The word *tanu* in the text originally means "body"; but in the *Avesta* (as also in Sanskrit) it is often used in the sense of the Self, i. e. all the faculties (physical, mental and spiritual) of a man. See also *Sraosha Baz* (verse 5) and *Atash Nyaish* (verse 5) when the word is used in the same sense.
2. Some texts contain the words મિસ્વાનહે ગાત્વે ખ્યાતહે (as also of the middle world) here. But these words are probably an interpolation.

3. *Us the Holy Immortals.* It is noteworthy that Ahura Mazda is here included among the Holy Immortals, making them seven in all. In the *Gathas* all these seven are sometimes addressed as "Mazda Ahuras" (*Mazdaos-cha Ahuraongho*, in the plural). Their unity is also emphasised in a famous passage of *Farvardin Yasht* (83): "These seven who are one in thought, and a single word, and deed whose Father and Teacher is the Creator Ahura-Mazda".

4. *The Seed of Asha.* All good creation is often called "the Seed of Asha". Asha is the origin of all life and evolution, hence this phrase.

5. There is a clear difference implied here between "Knowledge" and "Wisdom", the latter being of the

Spirit.

6. The original name is in the negative from "Devoid of Hatred".
7. *The Just Accountant*, literally, "He who remembers all"; implies that Ahura Mazda keeps full account of all acts of all creatures as mentioned in *Gatha Ahunavaiti* (xxix. 4).
8. *The Waters and the Trees*, see note 25 on *Atash Nyaish*.
9. *Two-legged serpents who distort the Truth* are hypocrites and false teachers. In another place (*Yasna* ix. 31) Haoma is asked to smite on the head "these soul-destroying distorters of Truth, who repeat the precepts of Religion but do not put them into practice".
10. *Wolves* are mentioned as typical wild beasts of prey, against whom

the Iranians required protection.

11. *Mutter* the Names means repeat them in an undertone or in the mind (not chanting them aloud). But the main idea here is turning them over and over in the mind, *meditating* on them and trying to realise their inner significance.
12. *Athravan* is Priest, the first and highest of the four classes of human beings. The other three are *Ratheshtar* (Warrior), *Vastrya* (Cultivator) and *Hutoksha* (Artisan). The close parallel with Hindu social divisions is very noticeable. *Athravan* means literally "he who tends the Fire".
13. *The Holy Word of Prosperity* is the name specially given to *Yasna* lviii on account of its contents.
14. *Wrath* (*Aeshma*) is the foremost lieutenant of the Evil Spirit, Ahri-

man. He is the root of all evil actions. In the *Gatha Ahunavaiti* (xxix. 1) he is put at the head of the list of evils from which the Soul of Mother Earth (*Geush Urvan*) has been suffering. It is noteworthy that the name of this *Aeshma Dæva* occurs in the Christian *Apocryphal Gospels* as *Asmodeus*.

Varana in the North of Iran (modern Gilan) was regarded as the abode of demons because of the wild inhospitable nature of the land and of the savage tribes who dwelt there.

16. *Airyana Vaeja* is the ancient cradle land of the Aryans. The name later became *Iranvej* and then *Iran*.
17. *Saoka* is a Divine Being, whose name means "brilliance".
18. *Daiti* is the sacred river flowing through *Airyana Vaeja*.

19. *Aredvi* is the Angel of Waters. She represents various things—the heavenly waters, the vital fluid in the human body, etc. Often the name is used for the ocean.
20. From verse 32 the so-called *Bahman Yasht* begins.
21. *Longer Yasna and shorter Yasna*. For ritual purposes the recital of the whole of the *Yasna* is often curtailed, and this is called the *shorter Yasna*.
22. Note how the Holy Immortals are called here those “dwelling in the abode” of Ahura Mazda. Some have translated the word *dami* (abode) as “creation”. That does not seem correct grammatically.
23. The two phrases in inverted commas in verse 34 are quoted directly

from *Gatha Ahunavaiti*, xxviii. 11 and xxx. 4 respectively.

24. *Ushi-Darena*, "the Promoter of Wisdom", is a holy mountain closely connected with the life of Zarathushtra, as the spot where He attained Wisdom. Its exact position has not been ascertained exactly.
25. *The Serpent* is the Evil-One, *Ahrîman*. In Avesta the word *maîrya* (serpent) is used often to indicate the wicked (see note 8 above).
26. There seems to be some confusion in the arrangement of the paragraphs here. A more natural arrangement would be to transpose paragraphs 37 and 38.
27. *Asmo-khanvat* seems to have been among the earliest pupils of Zarathushtra outside His own family. In

the *Farvardin Yasht* (96) the name of Asmo-khanvat heads the list of the immediate pupils of Zarathushtra.

28. *Gaokarent*, also called the “ White Haoma ”, is the Tree of Immortality.
29. *Mazandran* has always been looked upon as a region of evil because of the climate, the dense mountain-forests and the wild people there.
30. This sentence is in Pazand and has to be “muttered” (બાજમી ૫૩), not clearly pronounced.
31. *Tishtrya* is the star Sirius, associated with the life-giving rains.

Nirang of the Ahura-Mazda Yasht.

1. *Nirang* is the name given to short Pazand pieces attached to most of the longer Yashts. They generally express abhorrence of evil.

2. *The day of Resurrection* is really an individual matter. When the individual human being turns his back upon the evil path, that is for him the Renovation of Life (*Frashokereti*), hence it is "the day of Resurrection" for him.
3. *Future existence*, literally it means the "body hereafter".

